

שלם

# A Peace-offering.

An earnest and passionate Intreaty, for  
**PEACE, UNITY, & OBEDIENCE.**

WHEREIN

An Impartial View is taken of the Chief

*Controversies among us, as to Doctrine, Government, Liturgy, and Ceremonies: And it is cleared, That the Differences are not so wide, as by the Heats of men they seem to be; Nor Any thing required, but what may lawfully be submitted to, by men of Humble and Peaceable, that is, Christian Spirits.*

*Designed Especially*

To perswade to a lawful Conformity, a just and necessary Obedience to the Laws established, for **PEACE, yea, for CONSCIENCE sake.**

By JOHN STILEMAN, M. A. Minister of the Gospel, and  
**VICAR of TUNBRIDGE in KENT.**

Chrysost. Hom. 31. in Hebr.

Αἵματι καὶ εἰρήνῃ κατακτηθήσονται τὸν χειρισμὸν.

Contra Rationem, Nemo Sobrius; Contra Scripturas, Nemo Christianus; Contra Ecclesiam, Nemo Pacificus, Senterit.

*And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of God, Gal. 6. 16.*

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**ILLUSTRISSIMO DOMINO**

*Stemmatis Nobilitate; nec non Pri-  
mariae Eruditionis, Eximiae Vir-  
tutis, Egregiae Pietatis nomini-  
bus verè Honoratissimo*

**ROBERTO**

*Comiti Leicestriae, Vice Comiti Lisle;  
Baroni Sidney de Penshurst; Sere-  
nissimae Regiae Majestati à Secre-  
tioribus Consiliis. S. P.*

**V**ereor (*Illustrissime Comes*) ne  
insolentis audaciae crimine, quod  
apud Dignitatem vestram depre-  
cari expediret maximè, meritò  
intentarer, qui charrulas has tanto tamque  
splendido Nomini inscribere non subtimebam.

Non enim tantum mihi ausim tribuere, ut, quod in publicum emittere tenuitas mea præsumserit, vestris manibus dignum censerem. Sed spes est, neminem mihi vitio versurum fore, si, Quem omnes summo prosequuntur honore, & ipse Colerem, suspicerem, & admirarer. Quin & singularis illa Benevolentia, qua obscurum me, nulliusque nominis, dignata est prosequi Celebritas vestra, (Quem Docti, Mecænatem; Ecclesiæ, Patronum; Ecclesiarum Ministri, Fautorem dicunt & verè dicunt) Gratiitudinis hoc, Observantiæque specimen efflagitat. Liceat itaque, rogo, Primitium hoc, quale quale sit, Strophium vestro Nomini porrigere: quale se angusta nostra & inculta exhibere possunt viridaria; parùm (fateor) amænum; piis tamen candidisque lectoribus (spero) haud insalubre.

Vidimus (heu!) vidimus Angliam bel-  
lorum incendiis, conflagentem; ardentes  
Provincias; prostrata & exanguia virorum,  
civitatum cadavera; in Optimates, in Regem  
insurgentes de plebe infimos; Ecclesiam om-  
nibus calamitatum procellis objectam, & ma-  
le-feriatorum pedibus miserè conculcatam.  
Illius vero Dei Opt. Max. qui per tot an-  
nos

nos exultantem Regem in solium reduxit ; qui  
Optimates Honoribus, Episcopos Cathedris,  
Pastores Ecclesiis restituit ; ejus (inquam)  
auspiciis jam tandem respiravit Respublica,  
revixit Ecclesia, Antiquæ jam rursus vigent  
leges. Quæ certè ( bona si nostra nôrimus )  
omnium animos lætitiâ, omnium ora summis  
Divinæ Benignitatis laudibus explerent ; om-  
nesque ad Promovendam hanc, conservandam-  
que Ecclesiæ Pacem tam divinitus datam exci-  
tarent. At vero ( quis crederet ? ) plurimo-  
rum mentibus etiam adhuc inhærent penitus,  
imo vigent discordiarum semina. Hic in Le-  
ges, Regem, Regimen, Ritus Ecclesiasticos,  
Publicasque Formulas petulantius invehitur.  
Ille teneris animis scrupulos injiciens inanibus  
terriculamentis infirmos perturbat : Hinc,  
Leges iniquitatis insimulantur ; illinc, οἱ προ-  
εστώτες, quasi κατὰ κρηίδοντες, tyrannidis, & τῆς φιλοπραγίας  
sugillantur ; istinc, reductis antiquis & inno-  
cuis Ritibus, & Liturgiâ, Religio, quasi tota  
jam corrueret, & inundantis iterum Romanæ  
Superstitionis metus esset, desisteret : Hi no-  
lunt, Illi metuunt eâdem cum cæteris fidelibus  
viâ incedere, legibusque circa res Ecclesiæ se  
submittere.

Quis

— Quis talia fando  
Temperet à lachrymis ? —

Tit. 1 4.

Jud. 3.

Jer. 31 39.

Eph. 4 15.

Summus ille, *Pater luminum, Deus pacis*, qui dedit Ecclesiæ unicūm τὸν κοινὸν σωτήρα, qui proposuit nobis unicam τὴν κοινὴν πίσιν, qui præparavit nobis unam τὴν κοινὴν σωτηρίαν, sicut promissit, sic & impertiat omnibus *Cor unum, & viam unam*; illuminet omnium mentes Divina veritate; edoceat omnes Fraternali charitatem; ut τὰ αὐτὰ φρονῶντες, καὶ τὰ αὐτὰ λαλοῦντες studiis sinceræ pietatis sedulò omnes incumbamus, & ἀλλοθῶντες ἐν ἀγάπῃ *adolescamus in eum, qui est, Caput, Christus*. Quod ut fiat, has laborum nostrorum Primitias Ecclesiæ offerre & dicare visum est; quò scrupulis, qui tot adhuc malè habent, ex animis fidelium evulsis; Dubitationibus Præscissis; iniquis suspicionibus amotis, Christiani, inter nos, omnes τοῖς προηγουμένοις ὑποτασσόμενοι, Legibus, Ritibus, Formulis & Constitutionibus Ecclesiæ conformes, ejusdem Paci, Gloriæ splendori consilere inducantur. Si (quod absit) tanta de spe decidamus, hoc tamen nobis erit solatio, fecimus quod potuimus, & in magnis vel  
voluisse

*voluisse. sat est.* Etiam paucillum *simile* acceptum est Deo, ubi *Pecudes & Turtures* non sunt in manibus. Levit. 5. 7. 11. Qua spe fretus, sub Divinæ Benedictionis auspiciis, vestræque Celebritatis umbrâ & Clientelâ scripta hæc, qualiacunque sint, confidentiùs ausim evulgare : Vestro Nomini, in æternum observantiæ Monimentum, inscribere ista, & dedicare si liceat

Dat. Pridie Idus Maii.

Anno Æræ Redemptionis.

M. D C. L X II.

*Dignitatis vestræ Humillimo*

*Cultori, Clientum infimo,*

JO ANNI STILEMAN.

TO



coelestis, seu est. Hinc, quodlibet  
 est, ut in Deo, in Trinitate & in  
 unitate in manibus. Quod ipse  
 benedictionis auspiciis, vestitusque  
 est, ut in & in omni scripta  
 quod sit, consideranda sunt  
 Nomen, in aeternum oblatum  
 sunt, in omni, & in omni

Dm. Trinitas  
 Annus Redemptionis  
 MDCCLXII  
 Calais, Clément, 1. 1. 1.

JOHANNES STEINER



TO THE  
Pious, Judicious, and Candid  
READER.



*I* was an ancient observation, (a) that the wickedness of Christians brought in Persecutors upon the Church, and raised up Julian against Christianity. What was of old, we have seen in our dayes, and lamentable experience hath made it manifest to any observer. The Church of England did deservedly challenge as her due the title of the Best Reformed Church in the world: Reformed by the Best Authority, in the most Regular way, according to the Best pattern, and nearest to the Apostolical Canon: standing as a City upon an hill, and shewing to the world, more, holy Bishops, eminently learned Divines, Faithful Dispensers of the Sacred Mysteries; and some even of the enemies of her Discipline being judges) more of the Truth of Religion and real Power of Godliness, than any Church of Europe besides; not excepting even those, who pretended to the most righteous

(a) ἐπεὶ διὰ τὴν  
χριστιανικὴν καὶ  
καὶ ἐκάλυψε  
καὶ τὴν φωνὴν  
Θεοῦ, καὶ οὗτος  
αὐτὸς ἐν ἡμεῖς  
ροῦσιν οὐκ ἐστὶν  
καὶ ἐπὶ τὴν ἡμῶν  
πρὸς μυστήρια  
αὐτοκράτορας,  
ἰουδαίους, (ἀβ-  
ραμ) τὸν πῦρ-  
νον

Gregor. Pres-  
byt. in vitā  
Naxian.

## The Epistle to the Reader.

Government, and Purest Discipline. God had here planted his Vineyard, built a Tower, fenced it with the Mound of Peace, given to her a Defender of the Faith, such a King as the world could not afford such another. Under which blessings she prospered and flourished to the wonder and envy of all round about us. But Prosperity is often (we know) abused to Sensuality; In Peace and Plenty men grow wanton; and when the Church hath shined most in external Beauty and Splendor, and been blessed with the greatest Tranquillity, Christians have been apt to give themselves over to the greatest Security; and in the greatest freedom of the Gospel, to abuse their liberty to looseness and licentiousness of life. So did Israel, so did we, (as (b) Jesurun) Wax fat, and kick, and forsake God, and lightly esteem the Rock of our Salvation. Thus the Devil, when by open hostility and fury he cannot overthrow the Faith, hath ways, in the times of her Peace, to destroy the Purity, and undermine the Piety of the Church: and by this means again make way for her enemies to assault and oppress her: For sad indeed were the sufferings of this poor Church, and we lay the blame on such and such, when the ground of all was indeed in our own selves, our licentious lives. That Israel was sold into the hands of Syria, Moab, Canaan, Midian, and the Philistines successively, it was only because (c) they did evil in the sight of the Lord. That God delivered us into the hands of those Prodigious Usurpers; that threw out in their fury (d) the King and the Priest; and into the (e) hands of the Spoyleers, that enriched themselves with the spoyle of the Church: was it not because we provoked the Lord to anger by our iniquities; and were not careful to walk worthy of that Gospel which we professed;

(b) Deut. 32. 15.

(c) Judg. 3. 7.

8. 12. & 4. 1.

2. & 6. 1. 2.

& 13. 1.

(d) Lam. 2. 6.

(e) Judg. 2. 14.

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felless, and those abundant mercies, that we enjoyed: it may be hoped that God hath ere this taught us Obedience by the things which we have suffered. We are once more through the unfathomable Providences of God, brought into the harbour. Methinks we should now be so wise, as never more to come near to those Rocks at which we had so late and fatal a wrack. Methinks we should now be affraid of sin and impiety, lest God again plunge us into the Deep, and overwhelm us with the billows of his indignation: and tremble at the thoughts of Contending and Dividing, lest we again be broken, and become a prey (not only (as of late) to a bold intruder, who chastised us with Scorpions, but) to such an enemy, as may destroy us for ever. We have once more the Face of a Church, the beauty of Order, a Righteous Government, an holy Liturgy established among us; The Freedom of the Gospel restored in Peace. What remains, but that we make it our great design to promote the real interest of this Gospel; to preserve the Purity of Faith; to advance the Power of Godliness; to maintain the Peace of the Church: Religion and Piety is the best prop and support of Peace: and it is as true, that Peace is the best Nurse and Fence of Religion. He that hath but half an eye may see it, and we can never sufficiently bewail it, that when the spirits of men have been hot and eager in contending about shadows and circumstances, against external forms and orders, there hath been most coldness in the matter of real Devotion, in the Vitals and essentials of Religion. Piety and Peace, Humility and Love, Meekness and Obedience.

The sad reflexions on these things have been my chief motive to this work, and to present these papers to the pub-

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lick view. Wherein it is not my design to engage in a quarrellsome Controversie, nor to undertake the full defence of the Cause of the Government and Liturgy in every particular; not that I think it cannot be maintained (for it hath been sufficiently done by other hands), but because that doth not answer my main intendment: Which is not to dispute, what Law is fit to be made, or Order to be established; but, the Law being made, and Order established, to consider how far we are engaged to Peace and Obedience. I cannot but take notice of the great mistake of men in this case, in reference to their own practice and peaceable submission. We are enoyned Conformity, to obey such a Government and Governours, to worship God in such a way, to use such Rites and Forms: Men scruple and oppose, and dispute against the Law, as not fit to be made; Censure the Governours as too corrupt, or rigorous, and abusing their authority as if this were plea enough for our disobedience. When our business is but to examine the matters imposed, and the works required of us, and whether we may lawfully do them: In this case, as we have no call to challenge our Superiours, as not taking the proper way to Peace, and the Advancement of Religion: so neither are we obliged to undertake a full Vindication of them in every particular of their practice, or justice of their impositions. There is a middle between these two. We may suppose them to erre, some particular persons to have corruptions, and in some things to deal irregularly: which ~~is~~ to suppose them Men. The B<sup>e</sup> men have their N<sup>e</sup>vos and imperfections; and the most righteous Governours are not infallible: yet doth not that excuse us from obeying. It is not our duty, to believe them the Best: they require it not: yet it is our duty, not to think them evil. Charity is a duty,  
and

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and that (f) thinketh no evil: Obedience and Re-  
 verence (g) to Governours both in Church and State  
 is a duty, and that must think well. Possibly, what  
 is now enjoyed us, is not particularly enjoyed of God,  
 nor was a duty before this Law: yet, Obedience is a  
 duty, yea Active obedience, in every thing, where we  
 should not sin in obeying: Peace is a duty, and that  
 is best preserved by an humble obedience: and so, what is  
 enjoyed, now becomes a duty; and we become obliged both  
 for Conscience and Peace sake. And this is the main de-  
 sign and subject of these papers.

(f) 1 Cor. 13. 5,  
 7.  
 (g) Rom. 13. 7.  
 Hebr. 13. 17.  
 1 Tim. 5. 17.

Reader, expect not here florid elegancies, or flowers of  
 Rhetorick; for thou wilt be mistaken: I have no ambition  
 to please or humour the curious fancy, but to serve thy soul;  
 and by evidence of truth, and plain convictions of Scrip-  
 ture and Reason to satisfy thy doubts, and persuade to Obe-  
 dience and Peace. There are these three things that may  
 render the task that I have undertaken difficult to be well  
 performed. The things debated, mine own weakness, and  
 the different tempers of men to be satisfied.

I. For the matters before us, they are made the sub-  
 jects of as great debate, and managed with as much heat,  
 and bitter exasperations, as any, that I know. But, let us  
 be intreated impartially to examine our own hearts, and con-  
 sider, whether these heats arise not rather from the intem-  
 perance of our own spirits, than any thing in the nature  
 of the things in dispute. For Confident I am, that, if  
 we will sincerely lay by Passion and Prejudice, and con-  
 sider things as they are; we shall find nothing in any  
 of these matters, but what an humble pious man may  
 lawfully close with, and conform unto; and that may  
 well stand with Piety and Peace: which if it be inter-  
 rupted, the fault (I fear) will appear to be not so much



in the Imposition, as our former Opposition. I am moreover well assured, that would we all conscientiously study and practice those indispensable commands of the Gospel, viz. Holiness to God, and Peace among our selves; we should neither have a mind, or leisure, to strive so much about circumstances of Forms or Order; and trouble our selves and the Church with our fruitless contentions.

2. For my self, I confess, I have almost undertaken a work without tools: being in a place of very much employment, and very little profits; my leisure is little, to search the Manuscripts of Antiquity, and Practice of former ages; and mine abilities and opportunities less. Food and Raiment, and the necessary charges of a family, devour the whole income of a poor Kicaridge; that many books cannot get into my study, nor have I had opportunities of any other Library. Yet so far as my slender stock will reach, I have been willing to lay forth my self, and cast in my Mite to the Church; and I have the boldness to promise my self, that even in these sheets, the Reader may meet with some satisfaction about these things, from the fountain of Purest Antiquity, the Holy Scriptures, and something also from the following streams in the practice of succeeding ages.

3. For the other difficulty, I cannot but expect to meet with Readers of different tempers. Some perhaps will think, I have not said enough; others, that I have said too much. But Read impartially, observe the design, and then judge. All that I aim at is to promote Peace and Obedience; and the humble Christian (I shall presume to hope) may here find that which may satisfy those scruples, and remove those doubts, which interrupt or hinder them. All that I wish, or desire the Reader to bring is,

Piety,

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Piety, Judgement, and Candour: *that he be willing to learn, and know the truth: judicious, and able to discern it, when made known: and ingenuous, ready to acknowledge and embrace it, when he is convinced of it. If we have been mistaken, let us not think much to acknowledge it; nor oppose our vain reputation to our duty, or the Publick tranquillity.*

*I have adventured these Papers into the world; I present them to thee from a sincere and honest heart; aiming at nothing but to do my part to further and promote the Practice of true Piety, Conscientious Obedience, and the Churches Peace. I hope, thou wilt find nothing in them misbecoming the Spirit of the Gospel, or the meekness of a Christian. I would not willingly offend any, but serve and profit all. For common infirmities, thy Humanity will pass them over: and thy Christianity will engage thee to love and pray for all that love Christ and his Church, and among them.*

Thine in our Common Saviour,

JO. STILEMAN.

Their Judgement and Candour: that he be willing  
 to learn, and know the truth: for I am not  
 a man who will make things and institutions  
 which I do not like, and which he is concerned  
 if we have been mistaken, let us withdraw much to reform  
 and to be more perfect in our relation to our duty, and to

I have endeavored to be exact in the matter, and  
 to give you a full and true account of the  
 things that have happened, and to show the  
 state of the ship, the condition of the  
 crew, and the progress of the voyage.  
 I will not attempt to give you a  
 full and complete account of the  
 things that have happened, but I will  
 give you a full and true account of the  
 things that have happened, and to show the  
 state of the ship, the condition of the  
 crew, and the progress of the voyage.

40.24 370 2000



□ 70

## A PEACE-OFFERING.

*The First Part.*

## CHAP. I.

*The Introduction bewailing our Dissentions, and pleading for Peace.*

Σ Υ Ν Ο Ε Ω.



E read in the Sacred Story of two notable Structures that *Noah* raised. The one, in obedience to the Command of God, and conformable to his Instruction. (a) *An Ark*, (b) for the saving of him and his house, (c) when God brought in the Flood upon the world of the ungodly. The other, in Gratitude to God, when the Waters were asswaged, and the Earth dried, and the *Ark* rested, and He and His saved and brought forth again, *An Altar* (d) unto the Lord, whereon he offered, of every clean beast, a burnt-offering. That he might both give a Specimen of the Piety of his Soul, and his hearty thankfulnesse to God for his mercy in that Salvation: and also, appease the wrath of God, which had poured forth such a deluge upon the sins of men. And the success

Self. 1.

(a) Gen. 6.  
(b) Hebr. 11.7  
(c) 2 Pet. 2. 5.

(d) Gen. 8. 20.  
21.

B

answered

answered his hopes, for it is said, *The Lord smelled a sweet savour, and said, I will not curse the ground any more for mans sake.* Which words, as they intimate that it was the indignation of God, provoked by the wickedness of the world, which brought on the Curse with a Flood to destroy the World: So they clearly signify this anger of God by this Sacrifice of *Noah* to be aswaged and appeased. This Sacrifice appearing by this to be not only an *Eucharistical* or *Gratulatory*; but also a *Propitiatory Oblation*. And because anger is not appeased till the sinner be purged, and the sin expiated; The same Sacrifices, which did conduce to the one, did conduce also to the other, and did therefore, among the *Ancients*, receive different names according to their different effects and use. They were *Propitiations* for the *Attoning* and *appealing* a provoked Deity; *Purifications* to purge and cleanse the vile offenders; and *Expiations*, or *Lustrations*, to expiate, and take off the provoking and polluting sin.

ευχαριστικόν.

ιλαστικόν.

ἱλαστήριον.

Ἀφύπνιστος.

Καθαρισμός.

Placamina.

Feboua.

Piamina.

Seff. 2.

μετανοήσαντες

(e) Psal. 122. 3.

(f) Cant. 6. 4. 10

(g) Psal. 93. 3.

(h) Psal. 42. 6.

88. 7.

(i) Lam. 1. 1.

(k) Verf. 2.

Give me leave, (dear Brethren) even *He* whom the *least* of the *thousands* of *Israel*, and the meanest labourer in Gods Vineyard, to translate the Scene awhile into *England*, this little Island of the world; an Island sometimes like the Garden of God, which was once (while she was as (e) a *City at Peace*, and compact together) (f) *Beautiful as Tirzah*, comely as *Jerusalem*: Fair as the *Moon*, clear as the *Sun*; and to her enemies, terrible as an *Army with banners*. But we cannot yet forget the years that are so lately past, wherein (g) *The Floods lifted up their voice*, *The floods lifted up their waves*: The indignation of God, as a *Deluge*, did overflow the Land, and Judgements came so thick one upon the neck of another (as in a raging storm (h) *Deep calling unto Deep*; all the *Waves and Billows* of God going over us) that we were not only drenched as in a brook of waters; but almost drowned in a flood, and all our peace carried away in a *Torrent*, a violent impetuous torrent of *Blood and Confusion*. Then (i) *she who was great among the Nations and Princes among the Islands*, even she became tributary: Then stood the poor afflicted Church weeping. (k) *Her tears continually on her cheeks*, for her friends dealt treacherously with her.

her and became her enemies : (l) Her adversaries were-chief, (l) Verſ. 5.  
 her enemies prospered. (m) Her beauty was departed from (m) Verſ. 6.  
 her ; Her Princes became like Harts that could finde no pa-  
 ſture, and were forced to ſlie without ſtrength before the pur-  
 ſuer. (n) She had grievouſly ſinned, therefore, they that (n) Verſ. 8.  
 honoured her, deſpiſed her : Her Princes could not protect  
 her, nor her Fathers feed her, for, (o) Her Perſecutors were (o) Chap. 4.  
 ſwifter than the Eagles of heaven : And the breath of our Verſ. 19, 20.  
 noſtrils, the Anointed of the Lord was taken in their pits,  
 (p) for the Lord in the indignation of his anger for awhile (p) Chap. 2. 6c  
 deſpiſed the King and the Priſt.

But bleſſed be God, who yet did not forget to provide an  
 Arke for his Church, who, though ſhe was floating and coſſed  
 upon the waters, and (q) The floods of ungodly men made (q) Pſal. 18. 4.  
 her afraid ; yet was ſhe ſafe. (r) He, that is on high, and (r) Pſal. 93. 4.  
 mightier than the noiſe of many waters, than the mighty  
 waves of the ſea, preſerved her ſecure, even during thoſe  
 conſuſions. He, that but ſpeaks the word, and makes the ſtorm  
 a calm, (s) Who doth but rebuke the wind and the ſea, and (s) Mat. 8. 26,  
 they obey him, even the Lord, (t) who ſkilleteh the raging of 27.  
 of the Sea and the noiſe of his waves, hath ſhewed us that he (t) Pſal. 65. 7.  
 can, and doth, ſtill the madneſſe, or the tumult of the peo-  
 ple too. He hath made a (v) mountain for the Ark to reſt on ; (v) Genef. 8. 4.  
 He hath now ſtopped the fury of the torrent, dried up the wa-  
 ters, reſtored our peace, hath made our (x) peace run like a river, (x) Iſa. 66. 12.  
 and our glory like a flowing ſtream. He hath by many won-  
 ders of providence and miracles of mercy made (y) his way (y) Pſal. 77. 19,  
 through the ſea, and his paths through the great waters that 20.  
 he may again lead his people like a flock, by the hands of Mo-  
 ſes and Aaron. He hath raiſed up our Monarchy from the  
 grave, and given us a King from the dead, a Prince of the  
 Royal ſtemme, and placed him again on the throne of his fa-  
 thers, and (z) made the great Mountain a plaine be-  
 fore our Zernbbabel, whoſe hands have happily laid the founda-  
 tions in the re-building of the Temple of God, and we hope  
 to ſee the ſame hands to lay the head-ſtone thereof to the joy  
 of the people of God with holy acclamations, ſhoutiug, and  
 crying, Grace, Grace, unto it. He hath in a great meaſure re-



- stored again the beauty and the glory of *Israel*; *Our Fathers* to their *Sees*, *The Priests* to the *Church*; *The Prophets* to their *Pulpits*, which were usurped by the *meanest* of the *people*; and the *Church-Assemblies* to their *pristine* freedom. (a) *This is the Lords doing*, and it is *marvellous* in our eyes.
- (a) Psal. 118. 23. *Self. 4.*  
 (b) Psal. 48. 8. Thus *Sicut Audivimus*, *Sic & Vidimus* (b) *As we have heard*, so have we seen in the *City* of our *God*. As we have heard done of old, so have we seen in our *dayes*. We have paralleled the old *World* both in *sins* and *sufferings*. 1. For (c) *Gen. 6. 2.* our *sins*, our *times* were, as theirs are described by (c) *Moses*, 5, 6. and as the like in the *Poet*,

(d) *Hor.*  
*Carm. l. 3. od. 6*

(d) *Facunda culpa sacula, nuptias*  
*Primum inquinavere, & genus, & domos,*  
*Hoc fonte derivata clades*  
*In patriam populumq; fluxit.*

- (e) *Num. 32. 14.* Such were they, and such were we, (e) *An increase of sinful men, risen up in our fathers stead.* I need not render the *Poet* in *English*; for, consider but the general practice of men, that will give the clear construction, their actions declare to the world how fruitful our age hath been in the (f) *unfruitful works of darkness*; no place, no condition free. Hence, 2. God hath made us alike in *Sufferings*; This is the source and origin of all the evil upon this people and Nation; even our rebellions daring *Heaven* it self, and forcing the *Almighty* to draw forth the *Arrows* of his indignation against us.

- Self. 3.*  
 (g) *Psal. 126. 3 & 4.* 2. And God hath made us parallel to *Noah*, and his household, in our *Deliverance* and *Salvation* also. (g) *The Lord hath done great things for us*, and hath turned our captivity as the streams of the *South*, with as great a miracle, and yet as much ease, as he can give rivers in a dry and parched Wilderness; (h) *springs of water in a South land.* Let us tell it to our children, and their children another generation, that, (i) *νῦν ψάλλετε πόδας ὑμῶν, τοὶ κεν μετόπισθε γένωνται*, even the Generations to come may sing the praises of the Lord, and know the wonders that he hath wrought for us.

(b) *Jude 1. 15.*  
 (i) *Hom. Il. 2.*  
*Et nati nato-*  
*rum, & qui nas-*  
*centur ab illis.*  
*Virg. Æn. 3.*  
*Self. 6.*

3. What now remaineth, but that we also make the other paral-

parallel ? that as *Noah* did, so we also should build an *Altar*. What *Altar* ? even an *Altar* in our hearts to (k) *Jehovah-shalom*, to God, who is our peace, and who hath made peace for us ; to (l) *Jehova-Nissi*, the Lord our Banners ; for it was he alone (m) who was on our side, when men rose up against us : (n) *Psal.* 124. And through his strength alone it was, That (o) we were not given as a prey to their teeth, but (o) the snare is broken, and we are escaped. (p) *Ver.* 6. (q) *Ver.* 7.

Having now built an *Altar*, we must offer *Sacrifice* ? but what shall we, or can we offer ? even such *Sacrifices* as may be demonstrations of our thankfulness, and send up our praises : (p) *Offer to God Thanksgiving, and pay thy vows.* Such *Sacrifices* as may again atone us unto God ; such as may purge our souls, and expiate our sins. (q) *What shall we render to the Lord ? — We will take the Cup of salvation, and call upon the Name of the Lord.* These are our *Sacrifices*. (r) *Psal.* 50. 14. (s) *Psal.* 116. 12, 13.

The truth is, an *Altar* material we have not, nor may we raise one : A *Sacrifice* properly so termed, we must not offer, neither can (r) the blood of Bulls and Goats, and the ashes of a dead Heifer at all sanctifie, or purifie the sinner. No, we have another, a better *Sacrifice*, which is already offered once for all, even *Jesus* upon the *Cross*, who alone (s) is the propitiation for our sins : His blood alone (t) who through the eternal Spirit offered up himself without spot to God, can purge our consciences from dead works, to serve the living God. Yet *Metaphorical Sacrifices* we have, and may, and must offer, and such are still required of us. When the Lord foretells the *Rejection* of the *Jews*, and the *despising* of their (u) carnal offerings, even then he promisetli the calling of the *Gentiles*, and to make his *Name* great there, and that even among them incense shall be offered, and a pure offering. What are these ? even the (x) *Sacrifices of righteousness*, (y) *spiritual Sacrifices* acceptable to God by *Jesus Christ*. Thus, a penitent and a broken heart is a *Sacrifice*, an heart humbled under the sense of sin, mourning for transgressions, and lamenting after the Lord ; this contributes much to *attonement* and peace with God : (z) *The Sacrifices of God*, (i.e.) the most excellent *Sacrifices*, are a broken spirit, a broken and contrite heart thou wilt not despise. Thus

- Thus are *Prayers* and *Supplications* a *Sacrifice*, such did Christ  
 (a) Heb. 5. 7. *(a) offer up with strong cries and tears in the dayes of his flesh.*  
 Praise and Thanksgiving is another *Sacrifice*, yea, a *Sacrifice*  
 (b) Psa 69 30. *(b) that doth please the Lord better than an Oxe or Bullock that*  
 31. *hath horns and hoofs.* And so the Apostle accounteth it, when  
 (c) Heb. 13. 15. he exhorts to it in this phrase, *(c) Let us offer the Sacrifice of*  
 alluding to that *praises to God — that is, the fruit of our lips, giving thanks*  
 of Hol. 14. 2. *to his Name.* Again, Love is a *Sacrifice*, which is intimated  
 (d) Eph. 5. 2. by the Apostles Argument, pressing us *(d) to love one another*  
*by the Sacrifice of Christ*, whereby he evidenced his love to us.  
*Acts of charity and mercy, a free communication; and*  
*bounty to matters of charity and piety, are Sacrifices* also, and  
 (e) Phil. 4. 18. *placamina* too, they are an *(e) odour of a sweet smell, a*  
*sacrifice well-pleasing to God.* And upon this account urged so  
 (f) Heb. 13. 16. earnestly, *(f) to do good, and to communicate, forget not, for*  
*with such Sacrifices God is well-pleased.* In a word, our bodies,  
 (g) Rom. 15. 12. *our own selves must be a Sacrifice; (g) a living Sacrifice are*  
 we, in rendering to God *our reasonable service.* And as through  
 the Apostles Ministration there was *(h) an acceptable offering*  
*up, or Sacrifice of the Gentiles:* So still through the blessing  
 of God on our Ministries, there is a *Sacrifice of the same nature*  
*now (though possibly short of those perfections) offered up to God.* The *Gentiles* did the Apostles then, and the  
 Ministers of the Gospel do still bring us an *offering*, when  
 through their Ministry they are consecrated *an holy people* to  
 God, according to that Prophecy. *(i) They, (i. e.) those*  
 (i) Isa 66. 9, 20. *that shall be sent abroad to the Nations, Tarshish, Pul, and*  
*Lud — The Gentiles, and the Isles afar off (fulfilled in the*  
*Apostles and Evangelists sent abroad from the Jewes to*  
*the Gentiles) shall bring all your Brethren (even those Gen-*  
*tiles by faith made the children of Abraham, and so Brethren*  
*to the Jewes) out of all Nations, a gift, or (\*) an oblation*  
*to the Lord.* Thus are we in a sound sense *Priests*, even in  
 the Evangelical Ministry, to *offer men, viz. by the power of*  
 (k) Rom. 1. 5. *the Word subduing them to the Gospel, and bringing them (k)*  
 & 16. 26. *to the obedience of faith.* The *Sacrifices of the Levitical*  
*Priesthood were slain Beasts; but the Sacrifices of the Evan-*  
 (l) Heb. 4. 12. *gelical Ministry is a (l) ripping up of the hearts, a mortifi-*  
 fying

סִנְכֵּה  
לִיהוָה

lying and destroying the brutish lusts, and beastly affections of men; (m) *by the Sword of the Spirit, the Word of God.* Such (m) Eph. 6. 17. Sacrifices as these God will accept, and these he doth expect from men in return of his mercies, viz. That we praise him, that we be humble, penitent, and obedient before him; that we mortifie our unruly lusts, our pride, passions, envy, ambition, &c. That we worship God with sincerity and humble devotion; that we love one another with a pure heart, and unstained charity; that we follow peace with all earnest affections. These are the Sacrifices with which God is well-pleased: These are they which now are most proper to be offered; for,

Whence come those inundations of misery upon us? (n) *Those wars and fightings, which swept away our peace and happiness, as with a flood! Came they not hence, even from our lusts that war in our members?* Pride, Envy, Covetousness, and Ambition, these were the Engines which the Devil used to fill us with hatred and malice, emulations and wrath, discontent and murmuring, strife and sedition; and by these he overthrew the best foundations of our peace, and unhinged the whole frame of our Government both in Church and State. We cannot forget, how ambitious and self-seeking men made no difficulty to sacrifice even Religion it self to their Rebellion, and the peace of the most flourishing Church and State to their own lusts. And now can we do less than sacrifice those lusts again to peace? We will do nothing, and are unworthy of those glorious mercies which the Lord hath through so many wonders brought home to us; if we yet are unwilling to mortifie our own inordinate affections, and unruly passions; yea, if we cannot be content in a great measure to sacrifice our own private judgments, and persuasions to the peace of the Church. We have been divided long enough, sides and parties have appeared high to the devouring one of another. (o) Brother hath betrayed the brother to death, and the father the child; children have risen up against their Parents. — It is now high time that we study how to be at unity. (o) Mat 10. 20, 21.

The Greek Historian (p) telleth us of Lacedemonia, That before Lyncurgus his time, it was (q) for a long while abounding in factions, and shaken with seditions. Another gives this reason

Scil. 10.

(p) Thucyd. 2. 13.

(q) ἐν πολέμῳ καὶ

ἐν ἁγῶνι καὶ

ἐν ἀνταγῶνι

(r) *Plut. in vit. Lycorg.*

(s) *π α λαν μοναρχικον α- νειμας ε βασι- λειας.*

(t) *Jude 17. 8. — 13.*

(u) *Jude 18. 2. —*

(x) *Jude 19. 2. —*

(y) *Jude 10.*

(z) *Jude 17. 6. 18. 1. 19. 1. 21. 25.*

*Scct. II.*

reason of it, viz. because (r) *Eurytion*, one of their Kings being vainly ambitious of popular applauses, (s) did too much loosen and relax the Rains of Government, and the power of a Monarch. Hence the people grew fierce and insolent to despise their Kings, and the City was still full of commotions and seditions: And the *Sacred History* informs us of the abounding of sin, and commotions in *Israel*, from another ground. We find (t) *Idolatriy* in the house of *Micah*, and a young man of *Judah* consecrated a *Priest* to his Idol. (u) *The children of Dan by force seeking themselves an inheritance*, because none gave them a legal possession. (x) *A Concubine continuing in whoredoms*, and not punished. A sad War between (y) *Israel and Benjamin*, almost fatal to the house of *Benjamin*. And all these troubles recorded in such a time, (z) *when there was no King in Israel, but every one did that which seemed right in his own eyes.*

But was this also the ground of our miseries? Had we no King? or did He encourage popular insolencies? Nothing less; nay, we had a King in *Israel*, and one also, who was to His Power zealous to maintain the Church in her Splendor, the People in Peace; and who, rather than let loose those golden Rains of Government, whereby He might rule and preserve them, He was content to be sacrificed, a *Martyr* for both. But we were factious and seditious, covetous and ambitious, and unwilling to be kept in order; we were resolved that we would do every one, what pleased our own fancies; and then raised up fears and jealousies, and concluded, *We would have no King among us*; that there might be none to contrail or hinder our ambitious projects. And that Pious King being thrown out of His Life, and Monarchy with Him out of the Kingdom: How *Schisms* and *Heresies* abounded in the Church, *Faction* and *Sedition* in the State; heats and animosities among all: How men studied malice and revenge, and filled all places with blood, spoil and confusion, is too notorious then to be forgotten by this Age. The wounds which the poor afflicted Church received in the house of her seeming friends, are not yet perfectly closed; and the scars of them will be too apparent (I fear) to succeeding Generations.

Now

Now then, methinks, it is but time, and there is a fit occasion and season for that *Counsel*, which the [a] *Roman Historian* telleth us, that Q. *Cacilius Metellus* gave to those [b] *two great men* (between whom there had been often and bitter quarrels both in the *Senate*, and before the people, but now chosen *Censors* together,) *That they should joyn hands and hearts, and lay aside all thoughts of strife and hatred; amongst the rest, [c] That enmity and contentions* (though they have arisen, and possibly might again arise, yet) *should be mortal*, but for a time, and soon dye; *But Amity, concord and peace immortal*, and be for ever. Oh, how happy should we be, did we but follow the counsel of that Grave Senator! We have disputed and contended long enough: it is time now to shew that we intend not to continue these divisions for ever; but to put a perpetual end to enmity and hostility: and that we now will faithfully and cordially unite our hands and our hearts; that it may be beyond the power of Malice, yea of *Hell* it self, to divide them; that we unite our selves in such bonds of faithful amity, that the powers of darkness may never break in or dissolve them: In a word, That we raise an *Altar* in our hearts to the *God of Peace*, whence may still ascend holy flames from an *immortal fire*, and we for ever be sacrificing to *Peace and Love*.

Self. 12.

(a) T. Liv. l. 40

(b) M. Amyl. Lepidus, &amp;c. M. Fulvius Nobilior.

(c) Amicitia immortalis; inimicitias vero mortales esse debere. Liv. ib.

Self. 13.

(d) C. Tacit. Annal. l. 4. circa fin. Fedum anni principium incessit----

(e) Sic incipimus annum, has Sejanus viam endere.

But alas! May not the sad complaint of (d) *Tacitus* be justly ours? who speaking of that year, (*Ap. Junio Silano, & P. filio Nerva Cose.*) saith, *The year began foully*. It was an ancient Custom among the *Romans* (as *Lysim* observes) that upon the *Kalends of January* they opened the *Temples*, sent up their prayers every one for his own, and the publick safety, and tranquillity; and did account it even *Piacular* on that day, (*the First day of the New Year*) to do any thing either publicly or privately, that had any thing of sadness, or matter of sorrow; yea, or to punish a Malefactor: yet even on that day did *Sejanus* lay snares for, and basely circumvent poor *Titius Sabinus*, and upon slanderous accusations brought him to Prison, yea to death: the poor man crying out: [e] *Thus begins the year, these are the sacrifices offered to the malice of Sejanus*. Upon which the *Historian* concludes



(S) *Quem diem  
vacuum penā,  
ubi inter sacra  
& vota, quo  
tempore verba  
etiam profanis  
abstineri Mos  
est, vincula &  
laquei inducan-  
tur. Tacit. libid.  
Sect. 14.*

cludes thus; [f] *What day, what time can we expect to be free from Punishment, from misery and trouble, when even between the sacrifices and prayers for peace and safety, even at that time, on that day, wherein men should, and are wont to abstain even from Profane, harsh and bitter words; bonds are brought forth, and Haliers, those instruments of misery and death?*

(L) *Psalm 42. 4.*

May not (I say) the like complaint be ours? The year begins foully; the *Era Redemptionis Angliae*, the time of our deliverance and common joy commencing sadly. When the remembrance of our past bitter calamities through our contentions, together with our happiness by our present salvation, should fill our hearts with a common joy; and we should all (g) *go together to the house of God, to keep Holy-day with the voices of joy and praise; with one lip, and one heart, offering up joint Sacrifices of Praise, and Thanksgiving; and cordially begging, not only for our selves, but the continuance of, and increase of blessings, peace, safety and prosperity to the whole Church and State; and unanimously vowing faithful obedience to our God, unstained and constant Loyalty to our King, and perfect peace and love one to another: What do we do? what is brought forth? even now, at this season, when we are charged by God and the King to forbear and avoid all words of reproach, even all words that may revive the memory of the old contentions, which we should strive to bury in perpetual oblivion (I cannot say, The Temple is shut up, and the Prisons opened; we cannot complain of such base Arrifices laid to slander and circumvent; or Bonds and Haliers prepared to punish sober innocent men: A just Prince needs not these Tricks of usurping Tyrants; nor indeed have we cause to fear any such things from our Superiours in Church or State; but, this we must confess to our shame, Men have not yet learnt to lay by their animosities, or abate their heats; even in this day, and time of peace, we sow seeds of Division, and men publish to the World that beginning of mischief, Fears and Jealousies. When can we expect peace? when in such a season as this, which (if any thing) would make us in love with peace, we yet neither seek it, nor endeavour to preserve it; but still retain the seeds of malice.*

malice and revenge, or contempt one of another in heart, and give way to the reproaches and slanders, uncharitable and unchristian censures of the tongue.

It was the great expectation and hope of all that wished well to the Church, that now the (b) Messengers of peace should speak comfortably to her, and tell her; that her warfare is accomplished, the (i) time appointed of her affliction is expired; the time appointed of her peace come; and that (k) her iniquity is pardoned, and she absolved, and her punishment ended: But alas we, (l)

*Calum ipsam petimus stultitia, neque  
Per nostrum patimur scelus  
Iracunda ferem ponere fulmina.*

Scilicet.  
(b) Isa. 49. 2.  
(i) Mich. 7.  
rendred. Mil-  
tia. &c. tempus  
statutum. Sec  
Job 7. 1.  
&c 14. 14.  
(k) Lament 4.  
22.  
(l) Horat.  
Carm. l. 1. od. 3

We live, as if we were resolved to assault Heaven it self (not with that holy (m) violence, which the Scripture speaks of, when the hearts of men are inflamed with an holy fire, and ravished with the contemplations of the grace and love of Christ; and they run with as much earnestness and zeal (n) in Troops together (as Souldiers to get the spoile of a besieged and taken City) to embrace the Gospel (the Gospel of peace and love) and by all sedulity in the practice of righteousness and diligence in the wayes of the Gospel, viz. Humility, Meekness, Holiness and Devotion, Piety and Peace, Patience and Obedience with all earnest endeavours; (o) strive to enter in at the strait Gate, and contend who shall get first into the possession of those joyes, which (p) neither eye hath seen, nor ear heard, nor can the heart of man conceive, which God hath prepared for them that love him; but) with that wicked violence wherewith

(m) Mat. 11. 12.  
(n) Isa. 60. 4. 8.  
(o) Luk. 13. 24  
(p) 1 Cor. 2. 9;

*(q) Affecisse ferunt regnum Caeleste Gigantes  
Ataque congestos struxisse ad sidera montes.*

(q) Ovid. Me-  
tam. l. 1. ( )

As if we were of the posterity of those Gyants (mentioned in (r) Scripture) who had not only corrupted themselves (for so had the (s) sons of God, the children of the Church done also) but quite revolted from all Religion and Piety,

(r) Genes. 6. 4.  
(s) Vers. 5.

(1) פילים,  
נפיל  
Defectores sc. a  
Deo.

Defectores sc.  
hominum.  
Irruptores sc. in  
hominem.

(2) Ovil. ibid.

(3) Mat. 24. 12.

(4) Hag. 1. 8.

(5) Gen. 11. 3.

(6) Gen. 11. 16.

(7) Judg. 12. 6.

from all Peace and Humanity; such who were mighty in Power, and fierce in Nature, (1) fallen from God, and falling with violence upon those who were weaker than themselves.

— (2) Sed & illa prope  
Contemptrix superbum, savaque avidissima cadis,  
Et violenta fuit: scires & sanguine natam.

Doth not that Poet make a perfect Anatomy of our hearts? Are not we the persons (and this the Age) who have despised the Lawes of our God, who breach nothing but violence one against another? *Villa jacet pietas* — Piety and holiness, peace and love lie trodden down; but sin and profaness is rampant, (3) iniquity aboundeth, and love is cold; as if, what with our rebellions against Heaven, and what with our contentions among our selves, we were resolved not to suffer the Almighty to put up his anger, and lay down the arrows of his indignation; yea, that God himself should not give us peace; for,

When even the season calleth us jointly to (4) go up to the Mountain, and bring wood to build the house of God, to repair the breaches of the Temple, and again to set up the walls of Jerusalem (the Holy Government and Discipline) that is broken down: We, on the contrary, take several wayes to fetch Coals, and throw in fire to destroy the remnant, to burn up the Gates, and devour even the foundations of our Church and peace. We provide materials, but such as they in (5) the Holy Story, Brick and Slime to raise a Tower in defiance to Heaven, as if our whole design were to get our selves a name (though but to be famous for our Rebellion against the Lawes of God and the Land, to all succeeding Generations) when the issue of all can be nothing but Babel, Division and Confusion. Should we (like (6) Heber) now give names to our children according to the times, how would all our Registers be filled with (7) Pelegs. For how are we divided (in tongue, shall I say? yes, we study a new canting language, as if we feared we could not separate far enough one from another, if we clashed the old Truths of Religion in the known expression, as if we must still have a (8) Schibboleth to di-

stinguish

stinguish parties; but especially) in heads, and hearts, and hands? Our judgments differ, and our hearts are divided in our affections, and our actions are all levelled to nothing else but the interest of that side, and the support of the quarrel of that party which we have espoused.

Let me take leave a little to vent that passion and grief of heart that boyles within me. (d) *My bowels, my bowels,* Saff. 17.  
(d) Jer. 4. 19,  
20. *I am pained at the very heart, my heart maketh a noise, dolefully lamenting within me; for division upon division, and consequently destruction upon destruction is cryed.* (e) *Mine eyes could even fail with tears, my bowels are troubled, my liver is poured out,* (e) Lam. 2. 11. *or gall cast up through extremity of grief and indignation, for the destruction, yea, for the* (f) *breach of the* (f) שבר a  
שבר fragit. *daughter of my people: A breach now not made upon us by a Forrain Invader, but a fraction made among us, and within us by our own froward and petulant contentions: Since* (g) *out of* (g) Luk. 6. 45. *the abundance of the heart the mouth speaketh, marvel not, where such sorrows for, and tender compassions to this poor afflicted Church have taken such possessions of, and make such deep impressions upon my soul; when mine heart is so deeply affected to see the* (h) *Virgins of Jerusalem hang down their heads* (h) Lam. 2. 10. *for shame and confusion; and the Elders of Zion, which should sit on their seats of Judgment in splendour and beauty, even to sit on the ground in sorrow and sadness, because her children unnaturally teare out the bowels of their mother, and will not yet learn that great lesson of the Gospel, Peace and Love: marvel not, (I say) that now these floods seek a vent, and open the sluices of the eyes, and force away the barres that were upon the lips.*

Memorable is the story of the son of Cræsus, dumb from his birth; yet when Sardis the royal seat was taken by the Persians, and the sword of the insolent Souldier was lift up against the life of the King, his Father; then the strength of natural affection, and piety to his Father, loosned the tongue of the dumb child, and he who never spake before, could then find a tongue to plead for his Fathers life, and cry out, (i) *O Sir, kill not Cræsus.* Saff. 18.  
(i) Ὁ βασιλεὺς  
μὴ ἀποκτείνῃς  
Κροῖσόν ἡμε-  
τέον. & ex eo  
Valer. Max. 1. 5  
as c. 4. *There is as great danger now to our dear Mother, the Church of England from these bitter Divisions of her children,*

as from the violence of unruly Souldiers ; if these continue, the must expire : *Piety* and *pity* would make even the dumb to speak and plead her cause. And indeed who can keep silence at such a time as this ? Who can write and not mingle his tears with his inke ? or speak, and not mix bitter sighs and sobs with his words ? *(k) were our eyes waters, and our heads fountains of teares ; here is occasion enough to spend all, for the Divisions of the daughter of England. Divisions* (not now of [*I*]) *(l) Ruben, one single Tribe, but) of all the Tribes of our Israel,* even among Priests, and people too. Nor are these only single Divisions and Breaches, but Division upon Division ; and we are subdivided into as many Factions and Schismes as there are opinions or interests among men. And, which is more sad, these heats and hateful contentions reciprocated among men, who are tied by all the engagements of *Nature, Grace, and Relation, to Peace ; who are by Nature, Nation, and Religion, Brethren.*

(k) Jer 9 1.

(l) Judg 5. 15.

Self. 19.

Hot libatus vel  
lit & magno  
mercenarius At-  
rida. Virg.

O when shall it once be that these sad and dismal ruptures of our peace, not *civil* only, (for here men dare not be altogether so contentious) but *sacred* and *ecclesiastical*, shall be cemented and closed up ? that we no longer may administer matter of fighting, sadnesse and sorrow to our friends ; or of insulting, to the enemies of our Church and State ? It is this, which pleaseth our common adversary, and makes the *Jesuite* laugh in his sleeve (as the Proverb is) : What the *Pope* would be at the greatest cost and charge to effect, we our selves do for him. When the *Jesuites* were troubled to invent *slanders* to make us hated or scorned abroad, and to *find* plots to ruine us at home, and yet could not do it ; we have taken the work out of their hands, and do it our selves.

Self. 20.

It is the popular clamour, *Veniant Romani, Popery is creeping in ; Superstition and Idolatry growing upon us*, the old way for discontented spirits to give vent to their dissatisfactions at the established government ; and to affright ignorant but well-meaning people with a vain scare-crow, and name of *Popery*. But really by our Schisms, and Breaches, and bitter animosities, we do open the door for even *Popery* ; yea, any thing to enter, and we take the ready course to make good that

Pro-

Prophetick speech of the dying Arch-Bishop, by our Divisions to pave the way, where *Venient Romani, The Romans shall come*, and take away our place and Nation. *Ab sit omnem.* From which fears by the vigilance of our Governours; by our conscientious obedience, and peaceable deportment and conformity to the established Laws; and by inviolated unity among our selves, we are sufficiently secured.

See Arch B L. Speech on Scaff. alluding to Joh. 11. 48.

And now, methinks, we should have some thoughts of peace: O that, that pathetick exhortation of the Apostle might take place, and find a room, and full reception in all our hearts. [m] Now I beseech you, brethren, by the name of our Lord Jesus Christ (and what Name is dearer? what motive greater? that ye all speak the same things, and there be no divisions among you: but that ye be perfectly joyned together in the same mind, and the same judgement.

Self. 21.

(m) 1 Cor. 1. 10.

## CHAP. II.

Two Arguments to perswade to peace and unity, from  
1. The strict charge of the Gospel, and 2. The possibility, and no difficulty to perform it.

FOR the attaining and maintaining of this so much wished for Peace and Unity, Let me beseech all sober Christians seriously to consider: On the one hand, The undoubted charge of the Gospel, which layeth a necessity, and indispensable engagement upon us to seek, study, and to preserve it: On the other, The easinesse of attaining it, would we truly mind it, that it is very possible we may live in peace, and it is only our own sin if we do not.

Self. 1.

Argument. 1. The strict charge of the (n) Gospel of peace which we profess, beyond all dispute obligeth all Christians to it. (o) If it be possible, as much as in you lieth, live peaceably with all men. And (p) Follow peace with all men. With all men, in the greatest extent imaginable, (how much more with Brethren;) of the same faith, of the same Nation, of the same Church; and that with the greatest earnestnesse, if it be possible.

Self. 2.

(n) Ephel 6. 15.

Rom 10. 15.

(o) Rom. 12. 18

(p) Heb 12. 14.



ſible, and as far as it is poſſible, as much as in you lieth, let no fault lie in you, if ye have it not; not only embrace it when it is offered, but follow it, that ye may gain it.

ſect. 3.

(q) *ſia. 9. 6.*

( ) *Caſar Aug. ab oriente ad occidentem, à ſpreſione in Meridie, ac per totum oceanum circumcurrentibus nationibus una pace compoſitis, ſaniſſimas tertio ipſe tunc clauſit--- eo tempore, eo anno quo firmiſſimam veriffimamq; pacem ordinati- one Dei Caſar compoſuit, natus eſt Chriſtus; cuius adventui Pax iſta ſum- lata eſt ---*

*Paul. Orol. Hiſtor. l. 6. p. 22.*

ſect. 4.

(1) *Luke 2. 14.*

(1) *Mark 9. 10.*

(v) *2 Cor. 13.*

(x) *2 Tim. 2.*

*22.*

(y) *Ephel. 4.*

*Verſ. 1, 2, 3,*

*4, 5, 6.*

The Lord Jeſus, The (q) Prince of peace, would be incarnate and come to dwell among men in no time, but when peace was amongſt them: when there was a general peace over the whole world (as the ſtories of thoſe times abundantly ſhew) (r) in thoſe dayes, wherein Auguſtus Caſar had made a perfect peace from Eaſt to Weſt, from North to South, over the whole circuit of the Ocean, was our Lord born. The Providence of God ſo ordering it, that a general peace over the world, ſhould uſher the Prince of peace into the world. At his birth the Angels proclaim it, (s) Peace on earth, good will towards men: and indeed the great mercy and love of God to men, is the higheſt engagement upon them to peace and good will one to another. And this Jeſus, who was born in ſuch a time of peace, when he preacheth to men, doth alſo ſtraitly command it. (t) *Have ſalt in your ſelves:* be ſure to retain the ſincerity of grace, the purity of faith, to keep your ſelves and others ſound in that faith: but ſalt hath ſome biting acrimony: ſee therefore that this be tempered with prudence and charity, that ye loſe not peace: *Have peace among your ſelves.*

The Apoſtle conſtantly exhorts unto it, (v) *Be of one mind, live in peace.* Again, (x) *Flee youthful luſts, follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.* To this he wooeth the Ephreſians by his bonds, and preſſeth them as to a duty, which if they practice not, they neither answer their profeſſion, nor walk worthy of that Goſpel, to which, and wherewith they are called. (y) *I therefore the Priſoner of the Lord, beſeech you, that ye walk worthy of the calling wherewith ye are called.* How? even thus, *With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love (then not reproaching or reviling) endeavouring to keep the unity of the Spirit in the bond of peace.* And he goes on, preſſing it by the moſt cogent Arguments, *There is one body, and one ſpirit; (i. e.) ye are knit together by one ſpirit into one body,*



dy, and shall the members of the same body contend one with another? (See also how he urgeth the same duty from the same ground in another place in his *Epistle to the (2) Corinthians*) but he goeth on, *Ye are called in one hope*, ye have all the same expectations; ye hope for the same end, the same mercies, the same life eternal; why should ye not agree to walk in the same way? *One Lord, one Faith, one Baptism, one God and Father of all.* Ye are all baptized into the service of one Lord, into the same faith; engaged in one and the same vow: and should not all this engage to the greatest charity; to the strictest unity?

There was therefore great reason for that charge of his to the Romans, (a) *To mark them which cause divisions—and to avoid them.* Even, (b) *to watch them*, as a watchman stands upon the watch-tower to descry an enemy, or a Centinel upon the guard to prevent him. This is one great end why God hath set his (c) *Bishops in the Church*, who are, as, *extra muros*, to oversee and look to the flock; to teach, to feed, and govern them: so, *intra muros*, to watch for them, to discover approaching dangers, as (d) *watchmen to the house of Israel*. And really, the watch cannot be set too strictly, nor kept too carefully against such as make divisions, that such enemies to peace and love may not creep into the City of God, whose grand work is, to undermine the faith of the Gospel.

They are indeed a sad generation of men who bear this character, that (e) *The way of peace have they not known*. They will neither live quietly themselves, nor let others live quietly by them: and, if ye look to their affections, (f) *they have no fear of God before their eyes*: and the issues, (g) *Destruction and misery are in their ways*. Let men pretend never so much to the Spirit, to a wisdom above the rest of their brethren, and to a more spiritual way, yet (h) *Variance, emulations, strife, seditions, heresies, hatred, envyings*, are as evident and manifest works of the flesh, as, *Adultery, Fornication, Drunkenness, Murder, &c.* and as much opposite to the ways of the Gospel. (i) *When ye have bitter envyings and strife*, that wisdom is not from above, but, earthly,

Sect. 5.  
(a) Rom. 16. 17  
(b) *Surgeat*  
sc. *attente & diligentius quasi hostes & specula observare.*  
(c) *episcopos*  
Act. 20. 28.

(d) Ezek. 3. 17.

(e) Rom. 3. 17.

(f) Ver. 18.

(g) Ver. 16.

Sect. 6.

(e) Rom. 3. 17.

(f) Ver. 18.

(g) Ver. 16.

(h) Gal. 5. 20.

(i) Jam. 3. 14.

31.

35.

sensual, devilish. Yea, whatever mens boastings may be, where there is envying, strife, and divisions; they are really carnal, and walk as men, sensual men.

- (k) Gal. 5. 22. The Fruits of the Spirit have another name, are another thing. They are, (k) Love, Peace, Joy, Long-suffering, Goodness, Meekness, &c. The wisdom from above is of another stamp: (l) Pure, peaceable, gentle, &c. The Disciples of Christ are of another spirit, they bear this character; (m) By this shall all men know that ye are my Disciples, if ye love one another, said that Shepherd, who (n) best knew the mark of his own sheep, even the Lord, who best [o] knows who are his. This was accounted the Character of the Ancient Christians in Tertullians time, [p] that they loved one another, before they knew the faces one of another, and after him we are told by St. Chrysostom, that [q] Love and peace are the standing marks and badges, the distinguishing characters of true Christianity. Read over that whole Epistle of that Beloved Disciple S. John, ye will find that the whole designe of that is, from the exceeding rich love of Christ to us, to engage us (r) to love among our selves. This being both the old and the new command, which unless we obey, we have forfeited our Christianity, That we love one another: declaring this to be the special commandment which we have from Christ, (s) That he who loveth God, love his brother also. It is so indeed; for our Lord Christ himself saith so, (t) This is my commandment, that which I especially give in charge, wherein ye shall bear the signal character of my Disciples, That ye love one another.
- (l) See particularly 1 Joh. 2. 3, 6, 7, 8. & ch. 3. 11, 14. & 4. 7. to the end.
- (s) 1 Joh. 5. 21.
- (t) Joh. 15. 12. Self. 8.

These are the strict charge, the unquestionable, unrepealable commands of the Gospel; so inseparable a character and mark of a Christian, that it is evident, whosoever studies not this peace, is not careful to maintain this union and love, nor willing to lay down his own humors to gain, and do his utmost to to promote it; he doth hereby give to the world but too much reason to question his Christianity.

Self. 9.

Argum. 2. And that, which may yet engage us farther, is to consider this also, That what is so straitly charged on us, we may with much ease, and no difficulty obey, if we indeed will.

will live like Christians. For, the controversies and things in dispute among us are not so great, but, as they might be easily composed, were we not given to contention: so, notwithstanding some differences concerning them, we might live in peace. They are not really so great, nor are the distances so wide, as through the heats and animosities of men they seem to be. Let us but purge our souls of *passion and prejudice*, and not consider *persons*, but *things*, we might soon be reconciled, and easily agree (as to the main) in our practice. And, this Consideration will aggravate the sin of our Divisions, and may justly increase our shame for contending. Let us take a view of the particulars of our differences.

### CHAP. III.

*Our Differences examined, as to Doctrine, Government, Liturgy, &c. and none found so great, as for which to divide the Church. This shewed, 1. in matters of Doctrine.*

THose bones of contention which the enemies of our peace have cast in among us, are concerning 1. Matters of *Doctrine*. 2. Of *Government and Discipline*. 3. Of *Liturgy, Rites and Ceremonies*. But in none of these is there any such great difference between the learned sober men of either the *Episcopal* or *Presbyterian* persuasion, (For, men of *Fanatick spirits*, whose principles are purely *Schism and Separation*, we here consider not) as the world is made to believe: But lay by animosities against persons, interests and parties, there may be very much compliance for Peace sake.

SECT. 1.

1. As to matters of *Doctrine*. Blessed be God, we are secure for the main. The 39. *Articles* have not yet been challenged as guilty of any error of Faith: only some things have been desired to be explained, some *Articles* to be made more full and clear; but all this amounts not to a dissent or difference in the thing.

SECT. 2.

D 2

But

Sect. 3.

BUT one thing there is, which indeed makes a great noise in the world, and is matter of high debate even among learned men, and managed with so much heat and exasperation, as no one Controversie more, that I know, *viz.* The Doctrine of Election and Reprobation; The Counsels and Eternal Decrees of God about the final estate of Angels and Men: with the Appendices of this, The Sufficiency and Efficacy of Grace, the Univerſality of Redemption, the Liberty of the Will, the Perseverance, or Falling away of the Faithful. Doctrines of an high nature, and (rightly understood and explained) of great use, both as to manifesting the Glory of the Goodness and Justice of God; and to the strengthening of faith, exciting the hope, quickening the obedience, and encouraging the perseverance of the Saints. Yet through the blindness of mans finite understanding, who indeed is not able to fathom the abyss of Gods counsels; and the bold presumptions of some men, who will dare to determine of that, which no mortal man dares say he understands; it hath been the unhappy fate of this Doctrine to be the matter of the highest contention in the Church, a Controversie of the longest continuance, and managed with the sharpest bitterness.

Sect. 4.

And (as if men, when they enter into this dispute, were engaged to deny Christianity, and to lay aside all meekness of spirit, and all soft and smooth language:) On the one side, we are affrighted with the names of *Arminians*, *Damned Arminians*; at least half *Jesuites*, *Pelagians*, *Semipelagians*; Proud men, that dare presume to overthrow the Sovereignty, and dethrone the glorious Grace of God, to exalt the Handmaid above the Mistress, setting the insolent Will of Man in the throne, and making the Grace of God truckle under it. And abundance more *eiusdem furoris*.

Sect. 5.

On the other side, we are accosted with, *Calvinists*, *Supralapsarians*, *Sublapsarians*: Men that set up a Saturn for a God, who devours his own children; who to glorifie his own power, without any respect at all to goodness or justice, but only to declare his own uncontrollable sovereignty, hath made the greatest part of the world to destroy it; and decreed the tortures, the eternal torments of so many thousand innocent souls merely for his

own pleasure; and (that he might destroy them with justice) first to make them sinners, that then they might be fit fuel for his indignation. And that men have nothing to do, but to wait for the execution of Gods will upon them; yea, if they do any thing, to sin as fast, and as high as they can, that God may have the more glory of his grace, if he save them, or of his justice, if he condemn them; for all must be meerly according to his pleasure. And a great deal more of this horrid representation charged upon this side.

I am confident, to a considering man, the charges (as to the main) on both sides are equally unjust, I am sure, uncharitable and unchristian. But here is the mischief; Men have espoused a quarrel & interest, and are resolved to maintain it: Therefore, rather than abate an inch, to maintain a supposed reputation to themselves, they break all the mounds of Charity and Christianity, to raise the foulest slanders, and draw the most odious consequences from the doctrines of their adversaries. How agreeable this is to the Christian and Evangelical temper, let the world judge.

Sect. 6.

But may we not yet have peace, and live in love notwithstanding a dissent in these Doctrines? without doubt we may. Or is there any such thing in the nature of these Doctrines, that they cannot amicably be disputed without these heats, or dissented in without breach of charity? Certainly there is not: For,

Sect. 7.

1. It is not a thing of yesterday, nor will this day end it. I am much troubled to see, that *Arminian* and *Calvinist* are made, and used as the great Name to distinguish Professions; as if *Arminius* and *Calvin* were the *ΕΠΩΝΥΜΟΙ*; or, the men of the several persuasions were bound *jurare in verba*, and owned either of them as their *Master*; when both parties owne no *Master* but *Christ*; and glory in no name but that of *Christians*, their first appellation, or (because there may be some necessity to distinguish the Reformed from the *Pseudo-Catholics*;) *Protestants*.

Sect. 8.

Sure I am, this Controversie is not peculiar to our Church, the *Romanists* do as much dispute it there. Those who have read the books of *Alvarez*, or (for why should I name any one.

Sect. 9.

(r) See a large discovery of this in the Author of the Provincial letters, or Mystery of Jesuitism. Let. 1. 2. 3.

one, when there are so many?) the *Dominicans*, the *Thomists*, and of the *Jesuites*, will be able to witness this. Are not the (r) disputes about the *Nex* power to act; the general *sufficiency* of *Grace* given to all, that (as one side pleads), men need no other addition of any *efficacious Grace* to determine the Will; and the necessity of *efficacious Grace*, without which (say the other) no man hath power to act: as much ventilated between the *Molinists* and the *Jansenists*? The *Dominicans*, or *New Thomists* (as they are called) upon a base designe closing with the *Jesuite* in words, but agreeing with the *Jansenists* in the thing.

Self. 10.

Nor is it peculiar to this Age; for, was not the like dispute always in the Schools of the Philosophers, about the *Irrevocabile*, *inevitabile*, and *immobile fatum*? (though, I confess, the rigidest Maintainers of the *Absolute Decrees*, do as much decry the *Stoical fatality*, as the contrary-minded:) but especially, about the *Determination of the Will*: whether the Will doth determine it self; or whether any thing else, and what that is that doth determine it?

Self. 11.

Yea, was the Church, almost ever, free? Infally, these Disputes were in the Church long before either *Calvin* or *Arminius* were born; and will be, when possibly their names may be forgotten. Both sides, we know, plead the sense of Antiquity, and the concurrence of the Ancients in the same judgment: The one pleading, that they have the *Vote of the whole Church* in all the first ages before *S. Austin*; and a many of the great Lights of the Church also after him: Yet withall yielding to the other part, that, at least, *S. Austin* was of their mind for the main. And this other side pleading *S. Austin ex professo* disputing these points, and citing the judgments of many, before him, as *Cyprian*, *Ambrose*, *Greg. Nazianz.* &c. and after him, they call in the testimonies of *Prosper*, *Fulgentius*, and abundance of later times both *Papists* and *Protestants*.

Self. 12.

(x) 1/4. 8. 20.

Yea beyond all these, do not both sides provoke (x) to the *Law and to the Testimony*, to the Sacred Scriptures; and strongly conceive those Sacred Oracles to determine for their persuasions? The one, building on those many Parables of the Gospel



Gospel (especially that of the *Sower*, (y) wherein the reason of the success or non success of the Word as to the fruits of righteousness, is founded not in any such Decree of God, but in the *goodness or badness of the ground*, in the *probity or improbity* of the heart, that receives it: ) And those many texts, in which God evidently dealeth with man as a *Rational creature*, drawing him by (x) *the cords of a man*, and bonds of love; (z) *Hof. 11. 4* convincing the judgment by the clearest demonstrations; wooing the affections by the sweetest and most endearing expressions of kindness, and arguments of love; drawing the Will by sweet promises of the choicest mercies; terrifying the impenitent, and awakening the secure by severest threatnings, and the thunders of most dreadful terrors; (a) setting before man *Life and Death*, everlasting blessedness upon his (b) *perseverance* in faith and obedience, eternal misery upon his final impenitency and disobedience; seriously exhorting man (c) *to make his own choice*, that he may live and not die; (a) *Passionately bewailing* the blindness and stubbornness of man that will not see, nor close with the things that do belong to his peace; (b) *Job 34. 4.* and (c) *expostulating* with man for his *unkindness to God*, his *unmindfulness of himself*: Calling (f) *heaven and earth to witness*, yea making (g) *Man himself judge* between God and his own soul, whether by any act, or any such irrevocable decree, he be bound up that he cannot do otherwise; and by *solemn oath removing from God* all kind of (h) *pleasure in, or desire of mans destruction*; and charging the cause of all upon man himself, who *will sin, and will not repent*, and by consequence *will die*: Expressly, (i) *most expressly determining Salvation only upon condition of Repentance, Faith, Obedience, and final Perseverance*; *Damnation only in case of Infidelity, Disobedience, Apostacie, and final Impenitency*. Thus from the expresse Condition in the effect and execution, (by which only we can know the cause in this thing) they infer such an *indeterminate and conditional* Decree: there being no promise of life, but to persons so and so qualified, and acting; nor salvation given, but upon perseverance in faith and obedience; no death denounced, but upon intuition of sin; nor inflicted, but where such sin is persevered in.

The

Luk. 18.  
11. 16.

Hof. 11. 4

(a) Deut. 30.  
15. 19.

(b) Mat. 24. 13.  
Rev. 1. 10.

(c) Deut. 30.  
19. 4

Josh. 24. 15.

Job 34. 4.  
Pro. 1. 29.

Isa. 1. 16. 21.  
Eccl. 6. 12.

(d) Luk. 19.  
42.

Mat. 23. 37.  
(e) Deut. 32.

6. 18. 29.  
(f) Deut. 30.

19. Isa. 1. 2.

(g) Isa. 1. 18,  
19. 20.

Ezek. 18. 25, 29  
(h) Ezek. 18.

30. 31.  
&c. 33. 10, 11,

12, 13. 21. ;  
(i) Mar. 16. 16,

Luk. 13. 3. 5.  
Heb. 10. 38,

39.



Sett. 13.

(b) Rom. 9. 11.

-28.

(l) Rom. 8. 30.

(m) Act. 5. 31.

Ephes. 2. 8.

Phil. 1. 29.

(n) 1 Cor. 1.

8, 9.

Phil. 1. 6.

1 Thess. 5. 24.

(o) 1 Cor. 1.

25.

(p) 1 Cor. 4. 7.

(q) 1 Cor. 15.

10.

(r) Phil. 2. 13.

The other side also make their equal claims to the same sacred Oracles. Which declare the (k) stability of the purpose of God according to Election : That He hath mercy on whom he will, and whom he will he hardeneth : That it is not of him that will th, nor of him that runneth, but of God that sheweth mercy ; the Discrimination being made with God, before they have done either good or evil : and that howsoever God deal-eth, he hath as unquestionable a sovereignty over his creatures as the potter over his clay ; that every mouth may be stopped, and no man dare to reply against God ; referring the whole Series of mans salvation to God first (l) Predestinating, then calling, then justifying, then glorifying : which onely charge sin and impenitency, and consequently impute all the miseries, death and destruction on mans perverse and depraved will ; but declare his help, deliverance, mercy and life to be only from God, and his pure, free, rich Grace and Love : and teach, that, though Repentance, Faith, Obedience, and Perseverance in these, be the expresse conditions of life ; yet they are all, the Gifts of God, (m) who gives repentance, and faith, and (n) strengthens us to persevere, and upholds us from falling ; and that therefore such shall not utterly, and for ever fall away : And that, these being the gifts of God, they must be from the pure love and onely good pleasure of God ; that man may have (o) nothing to boast of in himself, as having nothing but (p) what he hath received ; and (q) the Grace of God being that which maketh the difference : And though no man can be saved, but such as are fully willing to be saved, and whose wills freely choose the way of righteousness and life ; yet the will of man is so naturally corrupted, and enslaved to lust, that man cannot choose, nor the will determine it self so that which is really good, until it be emancipated, and set free by that Divine grace, which is not given to all, but onely to some certain persons, according to the *Beneplacitum Dei*, the good pleasure of God, who makes men (r) willing, as well as enables them to work. Thus from these Scriptures, experiences, and effects, they conclude the Absolute Decree of God, to prepare for, and give to such a number of persons, whom he hath chosen, this effectual grace, and so to bring them infallibly to salvation ;

salvation, leaving the rest to the liberty and corruption of their own will, to perish in their own wilful Rebellion.

I have no design to interpose mine own opinion, I must here cry out, *Ω Bóg!* and confels, he must be a man of greater skill, and far greater wisdom and learning than I dare pretend unto, or can hope to attain, who shall be able to decide this controversie, and cut so even a thread, as to place the *grace of God* in the Throne, where it must unquestionably sit, and have all the glory of the good that is in us, or conferred upon us; and yet assert the *power and liberty of the rational creature*, which God hath given to it, and according to the use whereof it shall, and must be judged.

Scet. 14.

But by all this it is apparent, That this dispute is not newly started; neither *Calvin*, nor *Arminius* were the first fathers or factors of either opinion, that we should be now engaged to prosecute either, as a new Doctrine sprung up in the Church, when it hath been of old, and (I believe) will be among men while men are in the World. And shall we now for this difference break peace? shall we not unite in one communion, because we cannot agree in this one Doctrine? should the Church for this maintain a perpetual Faction, and continue a perpetual Rent to the end of the World, for a different judgment in so abstruse a Doctrine; wherein (not Hereticks and Schismatics, but) learned men, of sober, pious, and peaceable principles have dissented, and do, and will dissent, while they are on this side Heaven, where only they will be fully acquainted with the truth, having their understandings inlightned beyond all obscurity, and their hearts perfectly purged from all corruptions? *God forbid.*

Scet. 15.

2. To this let me add the difficulty of deciding it, which must be concluded from what hath been said in the former Paragraphs; and the great pretensions (and those strongly probable too) which both sides make to those three chief, yea, only rules to judge and determine of things by, *Scripture, Reason, and Experience*; and Arguments drawn from all these by each dissenting Party, which will puzzle the acutest Respondent of the other side to give such an answer and solution to them, as may clearly take off the doubt, and give satisfaction to them

Scet. 16.

that raise it. They must be wiser (I say not than I, but) than most, than any that I know, who shall be able to untie all the knots, and solve all the objections in this controversie? I shall need no other Argument to prove this difficulty, than the constant dissent (not of men who are troubled with the *pruritus disputandi*, that itch of disputing which is never satisfied; or of such, of whom the Apostle speaketh, (r) *who are ever learning, but never come (s) to acknowledge the truth.* But) of learned, and considering men, who are as able as any to discover the truth; and take as much pains because they would gladly find it; and as readily acquiesce and rest in it when it is found. Of this I am fully confirmed by the judgment and ingenuous confession of one, (r) whom I judge as pious, learned and judicious; and as much considering things before him; and as truly Reverend a Father as this age hath known. Who having shewed his reasons for quitting the wayes both of the *Supra-lapsarian*, and *Sub-lapsarian*, and laid down his own sentiments, with the grounds of them, saith, that (u) *Against this, he knoweth, much may be objected, and much more than he esteemeth himself able to answer; though yet, to his apprehension, somewhat lesse than against either of the other extremes.* And indeed I shall as soone expect to see a man dive into, and fathom the deep, and tell me what is in the bottom of the sea: or mount up to heaven and tell the number of the starres: yea, ascend above the firmament, and get into the throne of God: as to find one who shall be able to give a clear account of those secret counsels; and unravel all the difficulties; and fathom the depths of this great abyse. So that I cannot but wonder at men, who pretend to adore and admire this abyse of Gods unfathomable counsels, yet themselves dare attempt to fathom and define them. Sure I am, if there be any depths in the Sacred Scriptures, wherein (as they say) *the Elephant may swim;* or (as the Apostle saith) (x) *things hard to be understood;* this is one of them. And now to perpetuate a Schism, or deny to be at peace one with another for different opinions in a thing so hard to be decided; how unworthy this is for Christians, yea, for men, let common reason judge.

3. Upon which account, I cannot but magnifie the prudence

(r) 2 Tim. 3. 7.  
(s) *his empty vessel*  
of DANIEL.

(r) Dr. Sander-  
son now  
Lord Bishop of  
Lincoln.

(u) See Dr.  
Hammond.  
*Notes x* epist.  
vii. Pag. 34.  
Sect. 52.

(x) 2 Pet. 3. 16

dence of the Church, of ours in particular, which never did define, nor in this Controversie give a decision either way, which may well be another argument for peace, notwithstanding a dissent in this thing. Survey her *Articles, Canons, Liturgy, Rubricks, Catechisms*, to which only we are called to subscribe, ye will find not any thing that tendeth to a determination of the point to either side. *So great her prudence*, that in a thing of so much obscurity, and difficulty she would determine nothing, that any pious and knowing man might doubt: and *so great her love to peace*, that she would not define, where by defining there would have been an occasion of perpetual Schism. Whereby it is evident, that our Church doth not at all make this a condition of her communion, that men should profess themselves of either side in this controversie. And we therefore may well keep peace among our selves, though in judgment we differ in this: nor are we excusable, if we separate from the communion of the Church, or deny a peaceable communion in the Church for that, which the Church hath not at all made the condition of her communion.

4. Nor yet is the difference so wide between the dissenting Parties, but that they agree in enough to engage them to give to each other (y) *the right hand of fellowship*. It is true, look upon the odious consequences which one Party draws from the Doctrine of the other, and the expressions that fall in the heat of dispute; I confess the distance is wide, yet the persons are more asunder than the tenets; for take the highest of either side, and let a sober man take out their concessions in their calmer debates, he will find a perfect accord in the main of all things that need be preached to the people, or believed by them in order to their practice.

I find in the forenamed (z) Dr. *Saunderson*, these five things, or Positions, wherein all, he saith, do agree (though of contrary judgments) and indeed I know no Dissenter. 1. *That the will of man is free in all his actions.* 2. *That very many things in the World happen contingently.* 3. *That God from all eternity foreseeth all, even the most contingent events.* 4. *That whatsoever God foreseeth, shall inevitably come to pass.* 5. *That sinners are converted by the effectual working of Gods grace.* Let

Self. 18.

(y) Gal. 2. 9.

Self. 19.

(z) Dr. Hammond in *Calvus* 2<sup>a</sup> *ignom.* Pag. 3<sup>a</sup> Sect. 4.

me add some other particulars of agreement, that we may see how small the matter of difference really is, which make such a noise in the World, they are these.

Señ. 10.

I am sure there is a concurrence in this: 1. *That there is a Beneplacitum Dei*, and an eternal purpose of God according to Election: Some from all eternity decreed to everlasting life, and some to everlasting condemnation. 2. That the number of each of these is certain, and shall neither be augmented nor diminished, as to the event. For whether they are determined (as say the one) or foreseen (as the other rather chuse to speak.) Yet all events as they are foreseen of God, shall come to passe accordingly as they are foreseen; and as infallibly, as if determined; for God can be no more deceived in his knowledge, than frustrated in his counsels. So that whether God hath decreed such particular men shall walk in such a way, and so infallibly come to this end: or, whether he only foresees they will walk in such a way, and upon this determines the end: the matter is all one as to this event, The number and particulars of them that shall be saved, or everlastingly perish, is certain with God. 3. That God by no act of his layeth any necessity upon the event, whether to force man to obey, or necessitate him to sin: that (a) *Prescience doth not*, it is evident to common sense; and that any *Predetermination of God doth*, those who maintain it do deny; and they (b) say, that as well the *Predetermination* as the *Prescience of God* may stand *cum possibilitate ad eventus contrarios*, though neither of them *cum eventis contrariis*. So that whatever some passages in their doctrine may seem to tend to, they both disclaim a *necessitation*, though both acknowledge an *infallibility of the event*, which is only *necessitas consequentis* & *ex hypothesi*; all things being necessary when they exist, and what is future being present and existing to the all-seeing eye of God, there being no *priority* or *posteriority* in eternity. 4. Though there be not this *necessitation*, yet it is agreed, That God worketh by his Grace (I confesse about the *Resistibility*, or *irresistibility* they differ: *irresistibly* (saith one) *not irresistibly* (say the other) yet even these agree thus far, that God worketh) so effectually on those whom he hath *ex beneplacito* appointed to salvation,

(a) B. Saunderson in *serm. x* sign. pag. 4. Sect. 6.

(b) See B. Davenants answ. to Hoard's Gods love to Mankind.

salvation, in ordering the means, occasions, and opportunities, with such congruity to that end, as that (c) *de facto* it is not finally resisted. so that though it be possible for the free will of man to resist the calls of God, yet in those that believe and are saved, the Grace of God works so sweetly and effectually, that the will doth not resist, but freely and willingly closeth with it.

5. That the whole of what we do amiss must be left unto our selves, our sin and condemnation is from our selves: and the glory of all the good we do, and of all the blessings we receive both in this life and that to come, must be given only to Gods grace and love.

(c) *χρῆς* 2  
*signn. Pag. 5.*  
 Sect. 9.

Yet again, Consider the whole series of the acting and Providence of God in reference to man from his creation to his final conclusion, see if there be not a perfect accord in all these things.

Sect. 21.

1. That God did create man after his own image in perfect righteousness and holiness, and full liberty of will (as a Rational creature) either to obey God and continue as he was created; or to sin and fall away, having a power to either, and by this we conclude that God decreed to make him so.

Sect. 22.

2. That man thus created, and left to himself, did yield to the temptations of Satan, and by perfectly voluntary disobedience fall away from God, and cast himself, and so was all mankind brought into a state of sin and misery, under the bondage of Satan, without all power or possibility; yea, or so much as desire to recover himself out of that wretched condition. This, it is evident, God did permit (for he could have hindred it if he pleased) and therefore from all eternity decreed to permit, a purposing to make use thereof for the further manifestation of his power, wisdom, justice and goodness.

3. That God out of his infinite compassion to miserable man (which he shewed *not* to fallen Angels) that Satan might not finally triumph in such a Conquest, if all Mankind should perish; did immediately after the Fall promise a Saviour; and in due time did send (and therefore from all eternity decreed to send) his dearly beloved, and only begotten Son, Jesus Christ into the World, to undertake our Redemption, to satisfy Divine Justice for our sin, and to make peace by the blood of his Cross,

Sect. 23.



*Cross*, and to deliver us from that state of sin and misery.

Scil. 24.

4. That *all Mankind* which was lost by the fall of the *first Adam* is restored to a capacity, and possibility of salvation through the mercy of God, and merits of *Jesus Christ the second Adam*: The merits of the *second Adam* being as fully sufficient *to save the World*, as the sin of the *first*, *to destroy the World*. So that it is not any want of mercy in God, or of merit in Christ, if any particular person perish, or that the whole Mass of Mankind is not saved; and this being so, evidenceth the *eternal Decree*, that it should be so.

Scil. 25.

5. That the way for us actually to partake of this salvation (of which through Christ all Mankind is made capable) is the performance of the conditions of the *New and Evangelical Covenant*, which expressly are, sincere repentance from dead works, a lively faith in Christ, new and holy obedience, and perseverance in the same. This being the only way wherein God hath expressly said in the Gospel, that he will infallibly save men. This is that Doctrine which he sends forth his Ministers to preach, (d) his Heralds to proclaim remission of sins, and everlasting life upon the performance, and only upon the performance of these conditions. So that whether we say, or say not, there was an intuition, or foresight of these things in *this*, or *that* man antecedent to the Decree to save him; yet here is an evident agreement as to the event, That God did decree to give salvation to none but such as should persevere in faith and obedience, and to deny it to none but the finally impenitent and disobedient. There was no Decree ever to save any that should not, or to condemn any that should so repent, believe, and continue obedient. That howsoever with God the number of all the saved and damned be infallibly and unchangeably certain, yet it is unquestionably true, and may, and ought to be assured to *this*, to *that*, to *any*, so every particular man, that though now he be sinful, rebellious, a child of wrath, and in a state of damnation, yet if he repent, return, and sincerely believe, and receive Christ as he is offered to us in the Gospel, viz. as his Lord and Saviour, he shall be saved: Or, though now he do believe, and be righteous, and so in state of salvation, yet if he Apostatize to Infidelity, or Disobedience,

(d) Mark 16.

15, 16.

Luk. 13. 3. 5.

Acts 3. 19.

Rom. 2. 7, 8, 9,

10. and many

more.



ence, and continue in that Apostacy and Rebellion, in his sin he shall dye, and perish for ever.

6. That God in the Gospel doth make real renders and offers of this remission of sin and eternal life to all, and doth seriously exhort all men ( to whom this Evangelical Covenant, or Gospel is made known ) to accept the proffer, to perform the conditions. And this he doth sincerely, cordially, without all fraud or collusion; wooing with the most compassionate love, and most endearing expressions; perswading by the most pathetical Motives, and convincing by most demonstrative Arguments, and calling heaven and earth to witness the sincerity of his intentions towards them, and his earnest desire to shew them mercy, and has no delight in their destruction; and that he hath done all on his part, that now they need not perish, if they are willing to be saved.

Self. 26.

From hence it followeth also, and herein all sides agree, That,

7. There is in the Gospel a sufficiency of grace given to all to whom the Gospel is given ( for I speak not now of the Heathens or Pagans, designing in these papers only peace among our selves ) to leave them inexcusable; and whereby they might have been saved, were it not for their own voluntary putting off life from themselves; so that none can make an excuse for his disobedience by pleading a want of power to obey, there being still with the Word, and the outward tender of grace by the Word, such an inward offer of the same to the heart by the Spirit, that *Auxilium gratia generale*, as is sufficient *ex parte sui*, to convert the soul of the hearer, if it be accepted; and therefore being not accepted, but rejected, is abundantly sufficient to leave the sinner inexcusable. God, when he speaks the Word to the ear, ( e ) knocking also at the heart; the preaching of the Word, is *διεκουσία τῷ ψυχῷ*, the Ministry of the Spirit; and the Word is *vehiculum Spiritus*, the Chariot, in which the Spirit descends to us; and the resisting and persecuting his Prophets, is ( f ) a resisting of the Spirit.

Self. 27.

And in this, the stiffest Calvinists ( let me use the word, though I like it not ) that I know, yield their consent, even they maintaining,

Self. 28.

1. ( g ) That

(c) See these partic. in *Fenners*. *Wifful impen.* on Ezek.

18. 31.

(h) Prov. 1. 29,

30.

Mat. 23. 37.

Self. 29.

(i) Prov. 10. 4,

22.

Self. 30.

(k) Mat. 25. 14.

— 31.

Self. 31.

(l) Mat. 11. 20.

— 25.

& 12. 41. 42

& 21. 32.

(m) Jer. 6. 16,

17.

(n) Prov. 17.

16.

(o) Luk. 16. 2.

(p) Art. Doctrac. 3, & 4. in

refut. error. 3. 4.

posit.

Self. 32.

(q) Josh. 7.

1. (g) That the worst of men cannot plead, yea that no man can plead that *he would* be better, but *he could not*; or that *he would* seriously believe, but *God would not* that he should; for God declares and protesteth the (h) contrary.

2. That God is aforehand with all, and deals with them according to this rule, *Habenti dabitur*, to him that hath, shall be given, and he shall have abundance (*viz.* of things in *eodem genere*) not in the sense of the *Pelagians*, that according to the use of the gifts of Nature, God gives the grace of the Gospel: but in the same kind: as he that (i) useth a penny well, may get two pence; he that studies, shall increase in learning; and he that receives and improves the grace given in the Gospel, shall have more, which leaves them wholly without excuse, for they might have had more, had they not rejected Gods gracious offers.

3. That God gives to every man, even to whom he gives least, at least (k) *one Talent*, and so, some power to do good, and to act towards his own salvation, whereby he might gain, proportionably to those that have more; there being the same proportion of *one to one more*, as of *two to two*, or of *five to five more*: and the severity of the doom is not imputable to the *austerity of the Master*, but to the slothfulness of the servant.

4. That though God make one man better than another, yet it is mans own, and only his own fault, that he is worse than his neighbour; for he had the same means, yea possibly better, but did not improve them, as he might have done, or, (l) others would have done; for indeed God offers them power, (m) and they will not take it; yea, gives them power, (n) and they will not use it: All men are (o) *Stewards* of some thing, and they account only for what they had. Inasmuch that every man can do more good, and avoid more evil than he doth. (p)

For, otherwise there were no room for praise or dispraise, no place for correction and punishment, or the Sword of the Magistrare. How could *Joshua* with any justice have (q) punished *Achan*, if he had not had power to have passed by that accursed gold and garment? *Ephraim* is guilty, because he

(r) wil-

(v) willingly walked after the Commandments: if they know nor, it is because (v) they will not understand: if they are proud and rebellious, it is because they (t) refuse to humble themselves: if they act not vigorously, it is because they are slothful and lazy: every difficulty is counted an impossibility: and if such a man starve, it is not because there is no meat before him, or, because he hath no power to take it; but because he is idle, (v) *He hideth his hands in his bosom, and will not put them to his mouth.* If man work not in the Vineyard, it is not (x) because no body hired him, for, we are all called in by the Preaching of the Gospel, and that early in the morning too) Nor can any say, though we have the Word and Ordinances, yet we cannot profit by hearing, or reading, or praying: for the fault is still, that men are idle, and will not labour; and would they labour, they should see, that (y) *in all labour there is profit.*

(v) Hof. 5. 11.  
(s) Psal. 82. 5.  
(t) Exod. 10. 3.

(v) Prov. 19.  
24.  
(x) Mat. 20. 3.  
---8.

(y) Prov. 10.  
23.  
Self. 33.

So that, God having given the means, and the renders of Grace to all; and dealing with men, who are not stocks and stones, but rational creatures; he deals with them as such, persuading, and exhorting by rational arguments, which were altogether useless, had they no power to hear, or refuse: they have reason, understanding, judgement, memory, will, affections, and all these excited, assisted by some measure of evangelical grace, that they have much more power than they will put forth. (z) *Jeboash did do, what was right in the eyes of the Lord, all the dayes of his Uncle Jebojada: therefore, he could have done so still, had he pleased, when Jebojada was dead.* (a) *The stony hearers did receive the word, and believe and rejoice in it a while; (i.e.) so long as the Gospel did please them: they then might have done so still if they would; for though there were troubles in the world, yet they had the same powers in themselves; which proves all the offers of God to the wicked and vilest reprobates, to be very serious; his anger for their refusal to be very reasonable; and his reproofs of their rebellion very equal: because in them there is not a want of power, but only a want of will. And, really*

(z) 2 King. 12.

(a) Luk. 8. 13.

When at the hour of Conviction, or at the last judgement, their

Self. 34.

- (b) Mat. 25. 43. their own consciences shall speak in sober sadness, they must thank themselves alone for their own perishing; who are condemned, not because *they could not*, but because (b) *they did not*, they would not keep, or do the Commandments of Christ. We find the man (c) *mute* at the Wedding-feast; who was there *without a Wedding-garment*; being reproved, he had not a word to reply; which he must needs have had, if, as he had no such garment, so he had had no kind of means at all to get one, or power to put it on. Thus far then there is a full agreement in both dissenting parties.

In a word we shall at once take a general view of their consent, in the main, in these four following heads.

- Self. 35.*  
1. The *Arminian* yields, and fully grants to the *Calvinist*, (pardon me, that I use the words which I abhorre, because the use of the world hath now brought in some kind of necessity of it) That, *The beginning, progress, and perfection; the whole series of mans salvation; and all the glory of it, is to be referred only to Gods grace. Viz.* His preventing, exciting, assisting, sanctifying grace. So that, even those who do (d) most earnestly contend, that, of two persons, who are under the same means, and have the same offers and renders of grace, yet that one is converted and saved, the other not; the *Discrimination* ariseth from the one mans resisting that sufficient grace, which the other doth not resist, but make use of: and imputing this, to that probity of heart (the (e) *good and honest heart* mentioned in the Parable) that doth be, humble, malleable, and melting temper, which is in the one, but the other wanted. Even these (I say) impute this humble, malleable temper, (f) not to the *natural probity* or free-will of man, but to the *preventing grace of God*; and grant farther, that this probity, or humility of heart, this *subtilum solum*, or soyle mellowed, is not any *natural quality* in man; nor is the efficacy of grace to be imputed to those *natural, or, moral preparations*, but to the *grace of God*, and his *supernatural operations*: that it is an *Evangelical temper*, so far from being *natural* to any corrupt child of *Adam*, that wheresoever it is, it is a *special plant of Gods own planting*, and a work of his *preparing, softening,*

and

and preventing grace, as much imputable to the operation of his holy Spirit, as any effect of his subsequent, or co-operating grace is, according to those words of Christ, (g) *All that my Father giveth me, shall come unto me.* They are first sisted by God, then given; and (h) drawn to Christ by the Father: then all these (and none but these) shall come unto him: and that (i) *whatsoever good, man shall ever advance unto, it is by the strength of Gods sanctifying and assisting grace;* and he is to remember with the utmost gratitude, how nothing hath been imputable to himself in the whole work, but from the beginning to the end, all is due to supernatural grace: and that, what freedom soever the will hath in this corrupt estate to other things, and how fully soever furnished with ability to sin, &c. yet, (k) *as for an uniform constant choyse of those things that do belong to our peace and spiritual end; for the beginning of that, and every step and motion through, and perseverance in it; its freedom and strength, and every degree of life or action, is wholly and entirely from Grace:* and then he, that (l) *without Christ can do nothing,* now (m) *do all things through Christ strengthening him.* This that *learned man* makes his (n) challenge, and interest, and not his concession only, but requires it to be granted him.

2. On the other side the Calvinists do as readily grant to the Arminian, That, *The whole beginning, progress, and perfection of mans fall and perishing, is imputable to none, but to his own self through his own voluntary defection and rebellion:* and, that no decree of God necessitates any man to sin, or to be damned. Even the greatest assertors of Gods irrevocable decrees, do also as fully assert, that God never forced, allured, or drew any man to sin, nor is there any force upon man, from any decree, to make him sin and perish: That (q) *mans destruction is wholly from himself,* because they cannot plead want of power and means to escape, which God offered, and they would not take. (r) *Man's destruction is most just, nor can he alledge severity, or cruelty in God, for He wilfully sinneth himself into Hell.* Christ presseth the Gospel of peace, but they (s) *put it off:* their destruction

(g) Joh. 6. 37.

(h) Verſ. 44.

(i) 2ap. 2. of p. P. 48. Self. 67.3

(k) 2ap. 2. of p. P. 54. Self. 76.

(l) Joh. 15. 5.

(m) Phil. 4. 13.

(n) 2ap. 2. of p. P. 56. Self. 79.

Self. 36.

(q) Hof. 13. 9.

(r) Fenner Wilful impenit. the design of the whole Sermon. See p. 82.

(s) Act. 13. 46.

- therefore inexcusable. Nothing hath man to plead with God, for he hath taken away all excuses from man: he hath offered Christ; Grace, Life; followed them with good motions, counsels, exhortations, promises, threatenings, &c. *but they would not: and must therefore be* (as (r) the man in the Gospel) *mute, and speechless.* The Prophets, (v) and Ministers of God have discharged their work, done their duties, they have called, but men refused to hear; they have called, but men refused to return. The (x) Gospel hath delivered its message, and errand, hath freely offered life to all that will, (y) *Whoever will, let him take of the water of life freely; that it is evident, those only perish, who will not submit, and take this life that is tendered.* (z) *The blood of Jesus Christ hath done that which it was shed for, it hath put man, every man, into a capacity of life; it came to tender mercy upon easy terms; to offer grace, pardon, peace, salvation, and Heaven freely; if man will submit, he may have it: if mens* (a) *houses be left desolate, and they perish, it is not because Christ would not gather them, for he would, but they would not be gathered.* And indeed, though the Law did condemn, even there where men could not obey, (for (b) who of the fallen sons of Adam was ever able to continue in every particular of the Law? which yet (c) if he did not, he was under the curse) yet we never sin against the Gospel, but only in that, wherein (d) we will not obey: The Gospel requiring nothing of a believer, but what it gives him. This is the voice of the Gospel, (e) *If any man will, let him come, &c.* Now we never displease God, but only upon our Will not: though through our weakness in this corrupt estate we cannot but sin in every thing we do; yet this stains not our acceptance with God, when, (f) *if there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not.* And indeed it is the whole design of that tract of Mr. Fenner's, to lay all the fault of mans sin and destruction upon himself. And the same doth another (g) Reverend Author as fully avow (though expressly he be for Gods Absolute Decrees) that yet God is not at all to be charged with the sin or destruction of man, nor is man
- (r) Mar. 22. 12. *would not:*  
(v) Fenner. ib. p. 110.  
(x) p. 111.  
(y) Rev. 22. 17.  
(z) Fenner ib. p. 112.  
(a) Mar. 13. 37.  
(b) & King. 8. 46.  
(c) Eccles. 7. 20.  
(d) Gal. 3. 10.  
(e) Fenner ubi sup. p. 115.  
(f) iud. 7. 61.  
(g) Joh. 7. 17.  
(h) 2 Cor. 8. 12.  
(i) Bishop Davenant. anim. on Gods love to mankind, especially from p. 83. to 189. and in those Chapters, where he shews that Sublaps. oppose not the holiness of justice, or goodness of God.



necessitated to either, by any decree of God whatsoever. Thus even Calvin himself, who is so zealous in asserting the *Absolute Decree*, will yet not allow the *Pelagian*, *Manichee*, *Anabaptist*, *Epicure*, any plea from any necessity to sin, that men are bound in by any decree of God. For, (b) saith he, *Man's perdition so dependeth on Gods predetermination, that yet the matter and cause of it is only in themselves.* And a few lines after, *Man falleth indeed, God so ordering it (or, possibly in his sense, ordaining it) but he falls through his own fault.* (i) God pronounced all that he made, very good. Whence then (saith he) became man wicked? &c. that it may not be thought to be from God or his Creation, God gives this eulogie and approbation to all that came from him, *It was very good.* *Propria ergo malicia* (saith he) *Man by his own wickedness corrupted that nature which he received pure from God,* and by his fall brought all mankind into destruction with himself. And in another place, proving against the *Novatians*, and *Anabaptists*, that there is yet mercy with God for all sorts of sinners (though their sins be never so great, and after Baptism also) if they sincerely return to God; hath these words, (k) *There can indeed be no other affection in Him (i.e.) in God, who hath said, (l) He hath no pleasure in the death of a sinner, but rather, that he return and live.*

3. Again, The highest *Arminian*, (I suppose) will grant to the *Calvinist*, That, *All the Decrees of God are (in a proper sense) Absolute.* That is, taking 1. Decrees, as *Decrees in God*, and not as the event decreed. *Viz.* that what God hath determined to do, he hath absolutely determined to do, as, he hath absolutely (i.e.) *peremptorily*, and *immovably* decreed to save all believers, and this particular believer: and so absolutely decreed to condemn all finally impenitent, and this, *such an one*, in particular. Yea, and 2. Taking *Absolute*, as opposed to any thing without God himself, any cause that should be *προκαταρκτησις*, from without moving him so to decree: for, nothing could move him to send Jesus Christ to redeem the world; and to bestow upon sinful miserable man, salvation upon his faith and constant obedience; nothing

(b) *Calv. Instit. l. 3. c. 23. Sect. 8. Sic coram perdet perditio ex Dei predestinatione, ut causa & materia in ipsis reperitur.*

-- *Cadit homo, D. o sic ordinante, sed suo vitio cadit.*

(i) *Gen. 1. 31.*

(k) *Calv. Instit. l. 4. c. 1. Sect. 25.*

*Et sane, non alius potest esse affectus ejus, qui affirmat se nolle mortem peccatoris, sed magis ut convertatur, & vivat.*

(l) *Ezek. 18.*

13, 32. Sect. 37.



nothing could move him to decree salvation upon so easie terms, but his own free love, the *Beneplacitum*, or, *good pleasure of his Will*. So that, whatsoever we have, it is of *Grace*, & *si gratia quomodo non gratuita?* it must be every way free. If of *Grace*, (1) then *non ex operibus*, not of works, *sc. nec prastitis, nec praevisis*; neither done, nor foreseen. This (I think) even *these* will grant, that, though, as to the decree of this particular mans salvation, there was an intuition of his faith and obedience, yet the foresight of God that men would return from their sinful estate, was not the cause, that God decreed to send Christ to save them: but out of his own love, he freely (being moved by this alone to compassionate the misery of man, in whom there was no good at all, until he was pleased anew to impart to him) decreed this, *viz.* to send Christ, to enter into a new Covenant with man, and so to save, whosoever of mankind should believe in him; and to emancipate their wills, and endue them with such supernatural abilities, that if they would not be wanting to themselves, they might return and be saved.

Self. 38.

4. On the other side, the most rigid *Calvinists* will yield to the *Arminian*, that in this particular, *No decree of God is absolute*: taking 1. *Absolute*, for *irrespective to all conditions*, and, 2. *Decree*, for the event decreed, the thing to be given according to this decree. So that, though (in their sense) God did absolutely decree, to save such and such persons; and to prepare effectual grace for them, and so to bring them infallibly to salvation: and as absolutely decree, to leave the rest of the world (though not without sufficient means to save them, if they would not be wanting to themselves) to the liberty of their own corrupt wills; resolving not to give them that certain portion of Grace, which would infallibly save them; but to leave them to perish in their own voluntary rebellions: Yet, that God never decreed, that any of these persons elected should be saved, without intuition of that faith and obedience, which he also decreed should be the only way to salvation: He never decreed to save them, but upon this condition, that they believe in Christ, obey the Gospel, and persevere in so doing to the end. Nor did he ever decree

to condemn any person, but with an intuition of sin and impenitence previous, and antecedent to his condemnation.

Now, consider all these, and we must needs see that even both parties do agree in all the main particulars, and the substance of that Doctrine, which is abundantly enough for us to preach to the people for their information and instruction; enough, abundantly to *set forth the glory of Gods Grace, Justice, Goodness and Holiness*; and to *quicken us to Repentance, Faith, Obedience*: to shew us that none can be saved but by *Grace and Mercy*; to (m) exclude our boasting; (m) Rom. 3.27 and, that none can be saved without Repentance, Faith, a sincere, constant, and persevering Obedience; to rowse our security, and quicken us to action; and to leave us inexcusably guilty of our own perdition if we continue in sin, and miscarry.

Sett. 39.

The whole substance of this hath our Church excellently comprised, concisely yet fully, in that (n) short Collect. *Prevent us, O Lord, by thy goodness, there is acknowledged a necessity of preventing grace, for a foundation: And further us by thy continual help, there, a necessity of exciting, and assisting grace, to stir us up, and help us in action, without which we could do nothing: That all our works being begun, continued, and ended in thee, there, the necessity of holy, constant, uniform, sincere, and persevering obedience, and the practice of good works through that grace: We may, through thy mercy, obtain everlasting life, there is the reward expected not of Merit, but of Grace and Mercy, and all this only Through Jesus Christ our Lord. Here is the foundation of all the love of God to us, and of our expectations from God: all, through Christ, and for his sake.*

Sett. 40.  
(n) Fourth  
Collect after the  
Communion.

I know there are many passages in the writings of several men of each side, which may clash with some of these particulars, wherein they are said to agree; and consequences drawn, that do indeed differ from these: but I consider not, what particular passage may fall from men in heat of dispute; nor what by consequence may be drawn from some particulars of their opinions: but what in their calmer, serious, considering,

Sett. 41.

ing thoughts they judge. And, I am confident, take any of either side, the eagerest in either extreme, yet they will subscribe to these things here laid down. And if so, here being the substance of what we need know, as to the ordering of our lives; how inconsiderable are the rest of the things, which men contend about? and how to little purpose are they disputed? when we agree in so many, in so great things, of the chiefest weight, and highest concernment; what should hinder us from amity and peace? what should hinder our brotherly love, and peaceable communion?

Self. 42.

5. To all this let me adde one argument more for peace, that we may not divide about our different sentiments in this Article. It is taken from (as, the *Agreement in the main*, so) the *Needlessness* and *Unprofitableness of this Controversie*. What need have we to contend? or, what profit is there in a dispute about some nice points of difference, when we agree as to the main substance, and the points of the highest concernment? For,

Self. 43.

1. What profit is there in a dispute of the order, the *priority*, or *posteriority* of the Decrees of God? when we are fully agreed of the *coexistence*, *coessentiality*, and *coeternity* of them all in *miente divina*, in the mind of God: God at the same instant determining, and *uno intuitu*, (o) by one and the same act of vision seeing all things, there being no succession or change, no *first* or *latter* in Eternity. All the difference being in *nostro intelligendi modo*, the manner of our conceptions of them. And our *finite understandings* not being able to fathom the depths of the *infinite Counsels*; what profit there can be in disputes or contendings about our several particular *Schemes*, I see not; when, howsoever they stand or fall, we agree in the main, whereby the *wisdom*, *power*, *justice*, *goodness* and *grace of God* is asserted, and the *Glory of them* secured.

(o) See *Boeth. de consol. Philos.* l. 5.

Self. 44.

2. What profit is there in a dispute, *Whether Jesus Christ be the foundation of our election; or only the medium, the means given for the accomplishing the Decree?* when we are all convinced, that onely (p) in and through Christ we are chosen, and for his sake, and by his merits alone we can be justified and saved.

(p) Ephes. 1. 6.

3. What

3. What profit is there in a dispute about the notions of *Absolute*, and *Irrespective*? when we are on all sides convinced that, whatever the Decrees be, yet no man shall ever be blessed with the decreed Salvation, but in the way of the Evangelical Covenant, in the performance of the conditions of sincere repentance, unfained faith, holy, sincere and constant obedience: nor shall any man be damned but for sin, and final impenitency. And every particular man may, and ought to assure himself, upon the unquestionable evidence of the Gospel, that if he conscionably walk in the way of the Gospel, he shall be infallibly saved; but if not, he must as infallibly perish everlastingly. Sect. 45.

4. What profit is there in a dispute about the notions of the *Resistibility*, or *Irresistibility* of Grace; and the nice contests about the *Power*, and *Liberty of the Will of man*? when we all agree, that, in this corrupted state of nature, *the Will* hath too much power and liberty to that which is evil, whereby too often, and too sadly men *do resist* the gracious motions of the *Holy Spirit*, and sin away their peace; but hath not a power to any *supernatural good*, until it be emancipated and set free by Divine grace: And that *the operations of Grace* are so strong, sweet, and congruously applied, that they *are not finally resisted* by any of those who are ordained to everlasting life. Sect. 46.

5. What profit is there in a dispute about the *ad nāc*, *the manner of the working and cooperation of Gods Grace, and mans Will*? when we are fully convinced of the thing, That the glory of all the good which we have, both for the foundation, progress, and perfection of it, must be referred only and wholly to the *grace of God*: and all the evil, which we do, or suffer, *wholly to our selves* and our own voluntary rebellions, and to *the liberty of our Wills* choosing to continue in sin and impenitency. Sect. 47.

6. When we are on all sides assured, that Man, being created *after Gods Image*, perfectly holy, yet with a freedom of Will *ad opposita*, having equal power and liberty to choose good or evil, to obey or rebell, did yet refuse obedience and life, and choose sin and death, and thus involved all mankind in a state of sin and most deplorable misery; And that God did Sect. 48.

permit and suffer, and consequently decreed to permit and suffer him so to do; and doth now order and dispose the sin of man (and so without doubt decreed and purposed to order it) to the further manifestation of his wisdom, power, justice, and most rich and incomprehensible grace and love: I say, when we are assured of all this, what profit can there be in a dispute, *Whether God did positively ordain that man should sin then; and that many should sin and be damned still?* unless it be to encourage the security and idleness of man, or to put a word into the mouths of proud flesh to reply against his Sovereign and most just Creator: to lay the charge of his sin upon God; and then take no care to reform himself. Again,

3rd. 49.

7. *Cui bono? to what purpose?* to what benefit? what profit comes to us by those multiplied disputes about the Object of Gods Decrees: whether it be *Homo nondum conditus, sed creabilis*, Man not yet created, but to be created, (as Dr. T. Wisse, and those that follow him would have it;) or, *Homo conditus, nondum lapsus*, Man created, but before the fall, or considered not as fallen (as Mr. Perkins, and the Supralapsarians teach;) or, *Homo lapsus*, Man considered as fallen (as the Sublapsarians hold;) or, *Homo evangelizatus*, Man preached unto, (as some other sober, pious, and judicious men, which yet were never (that I know) for this judged Arminians?) when to us, as far as it concerns our case, it is all one; for we are, certainly, preached unto, we have the Gospel preached to us, and are wholly to be ruled by the laws of the Gospel, and shall be judged by it; and according to our conformity, or disconformity to this Gospel, we shall, without all peradventure, be infallibly saved, or infallibly damned.

3rd. 50.

It was the profession of a *Grave Divine*, who is yet living, and a Member of the present *Convocation*, and who is very far from being ever accounted an *Arminian*, but judgeth the other to be the doctrine of the Scriptures, and of our Church; a man of known learning, and so able to judge, and of a pious, sober, humble, and peaceable spirit: I say, it was this learned and grave persons profession in a private discourse with me, That he had seriously set himself for several years to the study of this Controversie, and had read the most and chief of the writings

“ writings and arguments of either side: But in all that time, “ in all those studies, he could not, out of any thing wherein “ they differed, pick one Note, which he was able to make use “ of in the Pulpit; though in the doctrines wherein they agreed “ he could find enough. And now, can that become Christi- “ ans, or men that profess the Gospel of peace, to contend about, and break peace for, those things which are confessedly of so little use, of so inconsiderable a profit, as to the direction of the lives, and to the concerns, the great concerns of the souls of men? I think not.

Stiff. 51.

I am astonished at the heats and exasperations of men in these unprofitable Disputes: To see, how men, who have espoused the quarrel of either extreme, are still like a bottle, that must have vent, or break; or as the pregnant womb, that longeth to be delivered of its conceptions: That every Pulpit, where such men come, rings aloud with the noise; and almost every Sermon is filled with the hard names of *Absolute, Irrespective, or Conditional Decrees; Resistibility, or Irresistibility of Grace; Supra-lapsarian, Sublapsarian, Arminian, Socinian, Calvinist, Remonstrant, Contra-remonstrant*; and a many-invented *School-terms*, even before popular Auditories; by which, when all is done, the people are as wise as if they had heard a Sermon in *Greek or Latine*, except that they have been stirred up to make a party, and to account all the matter of their duty to lie in being of such a side; and to affix terms of reproach unto, or at least to be full of evil surmisings against the contrary-minded. And how baneful this hath been to that brotherly love which the Gospel requires, and the peaceable communion of Christians, our eyes have seen, and our woful experience doth sufficiently testify, and the world can judge.

Stiff. 52.

This I speak, and write, not with reflexion on either part; but it is too much the fault and extravagance of men of each extreme; wherein the young and least experienced Preachers are most (q) confident; (as if it were not their design to edifie the plain ignorant people, by instructing them in the necessary points of the Gospel, and building them up in (r) their most holy faith and obedience; but to get themselves a name of

(q) Νεώτεροι  
τολμωρότεροι.  
(r) Jude 20.



acuteness in the parts of abstruser learning, and highest controversies.) And those are commonly full of the *most confidence*, who are guilty of the *least learning*, boldly determining, where they least understand: even then, when they pretend to admire the inscrutable abyss of Gods unsearchable counsels, boldly presuming to determine and define them.

Self. 53.

I am fully convinced, that would men confine their sentiments to the clear expressions of the Sacred text, and conform themselves to the same moderation in defining in these points, as our Church hath shewed in her *Articles*: Would all men conscientiously comply with that *Declaration of His late Majesty, of blessed memory*, to silence those debates, and lay aside all further curious search and inquiry; and content themselves, and shut up these Disputes in the general Promises of God, as they are declared in the Scriptures; making the Revealed will of God in his Word the only rule to go by both in Doctrine and Practice; all of either side being equally silenced from all meddling with, especially from all positive defining in any particular of those abstruser points in controversy: I say, were all this done and yielded to, (as, with how much ease, content, and satisfaction may it be done by all sober and peaceable men?) I am confident, a very great progress would be made to the securing of the peace of the Church; and to the suspending of that turmoil and heat of contention, and the preventing of those envyings, reproaches, and evil surmises, which do so much interrupt that peace.

Self. 54.

Well then, (to conclude this Chapter) we see in matters of Doctrine there are no differences so wide, as by the heats of Contenders they seem to be; and such as they are, may well be composed among sober and humble men. (1) *We dissent not* (say the Presbyterian Divines) *from the Doctrine of the Church of England expressed in the Articles and Homilies,—* *only* (say they) *some by-passages or phrases are scrupled.* Notwithstanding these then, *we may live in peace.*

(1) 2. Pap. of  
Propos. to His  
Maj. p. 24.

C H A P. IV.

*The Differences about Ecclesiastical Government examined;  
And that there is nothing in the Episcopacy established  
with us, but may be submitted to, proved.*

**T**HAT which we shall next consider, is the business of *Ecclesiastical Government and Discipline*. This also is made a matter of great dispute, and hath been an occasion of as great a Rent in this Age, as I think, *the Christian Church* can ever shew; and we cannot be strangers to the eager contentings, and multitude of writings which have been published on either side, with passion and bitterness more than enough. Some being confident of an *Apostolical Institution of a Prelacy*; others, as confident of the same Institution of a *Parity*. The one, for the *Jus Divinum* and *Necessarium* of a *Paternal and Despotical Episcopacy*: The other as eager, and with heat enough, for the *same jus* of a *sole Presbytery*; yea, (in some) of a *Lay-Presbytery* too. Both sides contending for their own way, and that no other Government can be lawful in the Church. Both laying a stiffe claim to Antiquity, yea, the highest Antiquity, the primitive pattern, *The Apostolical Canon and Practice*. Here we see,

SECT. I.

1. One contending and pleading for the *Bishop* in a strict peculiar sense, as the only standing Officer in the Church, at first, superiour to the *Deacon*, and affixed to a *City-Church*, or *Metropolis*, and having all the adjacent places and dependants upon that City for his *ἀρχιεπισκοπή* or *μετροπολίς* (for these, among the Ancients signified the same thing) his *Diocess* or *Parish*. And the Church increasing in number and extent, so as it became a burden too great for one mans shoulders, this *Bishop* taking in, and ordaining others (out of the *Deacons*) to be *Presbyters*, that might bear part of the charge and burden: And thus the *Presbyter* will appear to be a later Officer introduced for the necessity of the Church.

SECT. 2.

2. On

Señ. 3.

2. On the contrary, The others plead as high for the *Presbyter* only to be that standing Officer, and the *Colledge of Presbyters* the only *Judicatory* of the Church for the first Age; and the *Bishop* brought in afterwards as a constant *Moderator*, or *Præses* in the Assembly, and then by degrees, with some *superintendency* over the rest, to keep them in peace among themselves, for the conveniency of the Church, and a remedy against *Schism*.

Señ. 4.

Here indeed appears, and is a vast difference, even a *diametrical* opposition; and maintained with so much eagerness, That though I know none so high of the one side, as to deny the *Presbyter* his Institution, and Sacred Order, and some interest in the Acts of Government in the Church; yet I could name some (and to this the World is no stranger) of the other side, who have been so violent as to deny the *lawfulness* of the being of any such Officer as a *Bishop* above a *Presbyter*; and to plead a necessity of throwing him out of the Church, as a *Plant not of Gods planting*; but wholly *Antichristian*, and abominable. And if any abuses have crept in, or corruptions prevailed in the Church; the very existence of the *Bishop*, as such, must bear the blame, and be esteemed the cause of all. The popular fury thinking, corruptions cannot be restrained, nor the Church reformed, until her *Bishops* and *Govenours*, yea, the *Government* itself be ejected and abolished.

Señ. 5.

3. But in the mean time, many sober, pious, learned, and peaceable men (even of both persuasions) weep in secret, and mourn heavily for the bitter divisions, and high animosities of some violent contenders. Some not only submitting to, but *desiring* and *rejoycing* in the establishment of *Episcopacy* and *Prelacy*, as that Order, which is not only best for the Church, but hath also the clearest claims to, and evidences of Antiquity; yea, the first and purest, the *Apostles* themselves; who yet for peace-sake (though it would be their affliction) would submit to a *Presbytery* without a *Prelacy*, where that Government should be legally established, and might be submitted to without *Schism*; because they judge this way of Government, though not the best, nor so good as they could wish,  
nor

nor to have those evidences which *Episcopacy* hath; yet, not to be so manifestly repugnant to the Word of God, but that it may be submitted to without sin. On the other side, there are also many peaceable spirits, who indeed judge the *Presbyterial way*, the most agreeable to the primitive pattern; and therefore would choose such a *Presbytery*: Yet for the peace of the Church, will also quietly submit to the *Episcopacy* established; because, though in their judgments it be not so evidently founded in, yet neither is it so contrary to the Scriptures, but that without sin they may obey it.

Now for men of such sober spirits as these, to agree, and live in peace, it is no difficult matter to effect. The established Laws shall oblige their Conformity, though in their judgments they may not be the best; and they have learn't to submit themselves to be ruled by the publick establishments, and to make their private judgments strike Sail, and give place to peace and obedience.

Self 6.

But is the distance so great between the others, that there is no hope of an amicable composure; or at least, that they may live together in peace? I think not altogether. It is true indeed, while men keep those judgments, One for the *absolute necessity* of the one, the other for the *indispensible necessity* of the other way, and condemning the contrary as an unlawful Usurpation and *Antichristian*; it is no more possible to make them agree, than to reconcile both parts of a contradiction. And I confess further, while men bear those heats in their spirits, and look upon *Episcopacy* as such an Usurpation, that it is not lawful to own it, or submit to it; and think the Church can never be happy till it be cast out: There is very little likelihood to prevail upon such men for a patient submission, or a peaceable compliance. But is there any thing in the nature of the Government in dispute, which must needs be the cause of a perpetual Schism? Or, is there any thing of such a nature in *Episcopacy*, which a pious Christian may not submit to, or (at least for peace-sake) comply with, without sin? I think not; and no such thing hath ever been proved that I have seen.

Self 7.

That even in this there may be (I say not, a concurrence  
of

Self 8.

of judgment in the thing in controversy, but ) an union of hearts in love and affection, and much of peace and compliance even here : I need not do more than consider how much learned and sober men, even of the *Presbyterian* persuasion, have declared themselves willing to submit to in the point of *Episcopacy* ; and how far their Judgments do concur and agree with their *Episcopal* Brethren : And by this give a Judgment, whether they may not without sin do somewhat more ; and whether they are not (at least for peace-sake) obliged to comply with, and submit to the established Government, as far as it is established.

SECT. 9.

Here it will be needless to fill Pages with names and writings of several men, when this one thing will give us light enough; viz. Those learned Divines of the *Presbyterial* judgment, joyned *Commissioners* with the *Reverend Bishops*, and others, for an amicable Conference about the things in dispute, in their *Petition for peace*, prefixed to their Form of prayer; and in the *Papers of Proposal to His Majesty*, have declared publickly, 1. That they are for *Episcopacy*. 2. That they desired the establishment of *Episcopacy* according to the *Primate of Ireland*, B. *Ushers Reduction*. Yea, 3. A thankful acceptation of *His Majesties Declaration about Ecclesiastical Affairs*. And, though they are not fully satisfied with that establishment of *Episcopacy*: Yet they seem to rest in that expression of *His Majesty*, That the essence and foundation of *Episcopacy* may be preserved, though the extent of the Jurisdiction may be altered : Desiring an alteration only in such alterable points, as the extending or straitning the limits of their Jurisdiction, preserving still the essence and foundation of the Government; from all which concessions and professions it appears, that their judgments concur with their *Episcopal Brethren* in these things.

1. That there is, or at least may be an imparity among the Ministers of the Gospel, and that lawfully ; and,

2. In the lawfulness of a *Superiority* and *Jurisdiction* in the *Bishop* over other *Presbyters*, both as to *Ordination* and *Censures* ; for both these, as well in the *Primates Reduction*, as in *His Majesties Declaration*, are evidently reserved to the *Bishop*. And

And besides these, I could name many learned and sober men, who will acknowledge the *Bishop* to be (though not in their judgment, *superior ordo*, a superiour order from, or over other *Presbyters*, yet) *superior gradus in eodem ordine*, an higher degree, and so a superiour in the same order; they conceiving this to be also the publick sense of our Church, which advancing a person to a *Bishoprick*, calleth him not by a new Ordination, as into another *Order of Ministry*; but only gives him a solemn Consecration as to an higher Office, Employment, or Degree. And these acknowledge such an imparity and superiority in the *Bishop* distinct from the *Presbyter*, in *Ignatius* his time, and the Age next succeeding the *Apostles* (which may be a very probable Argument at least, if not demonstrative of such a thing in the *Apostles* dayes too, unless we find something in their practice and writings, which may evidently prove the contrary, which yet is not done) and withal, confessing the wisdom of the Church, that brought in *Bishops* (though they judge they were not there before) if upon no other account, yet for the maintenance of peace, and remedy of *Schism*, according to that known testimony of *St. Hierom* so much stood upon in this controversie.

Sec. 10.

Now when thus much is fairly yielded, and so willingly assented to, when those who yet think themselves in conscience obliged by that *Covenant*, which they have sworn for the extirpation of that *Episcopacy*, with the appendices established among us, yet judge themselves not obliged against *Episcopacy*, nor against their *Superiority* and *Jurisdiction*, as such; but think they have fully satisfied their Obligation in the acceptance of, and compliance with *Episcopacy*, as reduced by *Bishop Usher*, where yet that *Superiority* and *Jurisdiction* is still retained. Methinks here is a fair step towards compliance, an happy door of hope opened that we may agree. The distance is not so wide as at first it did seem to be; here are no terms now of *Usurpation*, *Tyranny*, and *Antichristianism*, affix't to *Episcopal Authority*.

Sec. 11.

And what should now hinder a perfect compliance? when men are satisfied, that they may freely and chearfully go thus far, what should hinder them, but that they may make some

Sec. 12.



Steps farther? And we all, whether of the one or the other persuasion, may account our selves so much concerned to promote the peace of the Church, as to submit so far to the established government, as the Laws under which we live require that we should.

Excerpt.

1. *Is it*, that *the Bishops* are conceived to take too much upon them; and do more than they should, or are called to do? Or,

2. *Is it*, that they will not suffer us to take our due, and to do that which we should; or that we are called, and have authority to do? (for under these two heads must be comprised all, that can with any shadow be pretended, why we should not comply, and submit so far as the Laws require.

SECT. 13.

Now to give a full answer to both these: I shall first premise these two things.

1. That it is not the design of these papers (and therefore none are here to expect it) to enter upon the whole controverſie of government, or the *jus divinum*, of this in particular: nor here to undertake a full justification of all the particulars in the constitution or exercise of it: for enough hath been already written *pro* and *con*, on that subject. My whole design here is not to revive, but to do my part (if God see us yet fit for such a blessing) to put an end to disputes of this nature.

SECT. 14.

2. But all that I have here to do, is, howsoever the case stand, whether there be truth or no in the charge against *Bishops*, or *Episcopacy*, (which here I meddle not with, and in the following sheets, may possibly in a great measure take off) to consider, How far we of the inferior Orb, who, if we exercise our ministry in *England*, are bound by the standing Laws of *England* to be under them, may submit to their power; obey and conform to these established Laws. Now that I may give full satisfaction in this case, I shall first lay down these two general conclusions, which I must take as granted.

SECT. 15.

1. This I make one *Postulatum*, and require it to be granted me, which (I think) no intelligent considering man will deny. *Viz.* That in order to the conduct of our consciences,

ences, and the regulating of our actions, we are not to enquire, what is the calling, office, charge, or duty of another; but what is the charge, office and duty incumbent upon our selves. Particularly, it concerns not us, who are not called to this authority in the Church, to be curious in examining, whether the Bishops do, or do not, undertake a charge too great for them to manage: what their power; or what their duty, and sins are: or whether it be fit they should be established in such authority by a Law: this is to go out of our sphere, and to meddle where we are not concerned. But, They being in possession of this power, and established in that authority by those Laws under which we live, made by the unquestionable Supremacy, and Legislative power in the Kingdom, and to whom (a) we must be subject: Our business now, only is to satisfy our selves and others, whether, and how far we are bound to conform to these Laws, in our owning, and submitting to that Episcopal authority, which they have established; Or how far we lawfully may do so, (and indeed, what we lawfully may do, we are in duty bound to do, when by a just authority we are commanded to do it:) This, I am sure, is most necessary, to gain, and preserve our peace. And therefore, I cannot but condemn that preposterous course of some Ministers, who had no way to commend their zeal to the world, but by preaching to one Auditor the duties of another; or inveighing against their sins. Some preaching in the Court, against the sins of the Country; and before the Magistrate ripping up the irregularities of the Subject: Others with equal, yea possibly, more bitterness inveighing before the people against the licentiousness of the Court, the Pride of the Bishops, and the sins of their Governours: And what Beautifiers such men have proved, we need not turn over the Annals of many ages to witness. Sure I am, this was not ἀποστολικόν, *Rightly to divide the word of truth*, (b) like that ἐργάτης ἀνεπιλοχύριτος, *a workman that needs not be ashamed* (of whom St. Paul speaks:) nor, like the faithful and wise Steward, (of whom our Saviour) (c) to give to every one his own proper portion of meat in due season. And when men have thus made it their business to consider (d) the

(a) Rom. 13. 5.

(b) 2 Tim. 2. 15.

(c) Luk. 12. 42.

(d) Mat. 7. 3.

*Motes* in the eyes of others ; and neglect the *Beam* in their own : To judge, censure and condemn the carriagees of their brethren ; and look over their own : When Subjects and inferiours set themselves to examine the calling, office, duty, and carriage ; and to dispute the Place, authority, and commands of their Superiours in Church or State : The fruit of this can be nothing but Sedition or Rebellion ; schism or faction ; and mutual animosities, hatred ; and contempt. But could we learn every man to do what becomes himself ; if others be irregular, let the sin lie upon them ; while we are careful to look to our own steps, and faithfully to discharge the duties of our own place : with how much chearfulness, content and peace might we live together ?

Scil. 16.

2. Another *Postulatum* I require likewise to be granted, which, I judge, no conscientious Protestant ever doubted ; *Viz. That the sins of Governours, and some irregularities in Government, are not sufficient to discharge the Subject of his duty ; nor are they a plea that can justify his disobedience.* It is possible, some Princes may be vicious, or their Government faulty : yet their male-administration is no ground for the peoples rebellion. They shall answer their sin to God, but in the mean time we must be subject. It is possible there may be vices in the persons of some *Bishops*, for they are men, there may be errors in the constitution and administration of the Government, for it is in the hands of men, who are not yet perfect : if therefore, we shall neither own them, nor their authority ; upon the same reason we must cast off all government, and authority whatsoever. For what government is there so righteous ; what persons so holy, but men, who are unwilling to obey, will be ready to plead the government tyrannical, and the persons wicked ? as *Korah* and his Complices to *Moses* and *Aaron*, (c) *Ye take too much upon you, all the congregation is holy ; wherefore lift ye up your selves ?* Yea, what government so Sacred, what governours so righteous ; but will discover too much of error and irregularity, while men are men, and on this side heaven ? if then we may have a just plea to refuse obedience, until our Governours be free from the common corruptions of men, and

(c) Num. 16. 3.

and the Government every way faultless; or until we judge them so; and can find nothing that can be said against either; Rebellion could be no sin till we get beyond the grave: nor should we ever obey any humane power in Church or State, till there is no Church or State on earth to be obeyed.

These two things being granted, (as they cannot be denied) it is easie to see what answer to make, as to those forenamed pleas; viz. suppose, those two charges to be true against the Bishops, *That they take too much upon themselves, or, That, they will not suffer us to take our due, and do all that we should;* (which yet, by the way, I have not seen proved) yet these are not ground enough to hinder our compliance: and notwithstanding all these, may a sober, conscientious Christian, who seriously mindeth the discharge of his own duty, peaceably conform to the Laws established. But let us a little examine the Particulars objected.

Self 12.

## CHAP. V.

*The Particular exceptions against Bishops, as they are said to take too much upon themselves, answered.*

**T**He first General, and Great exception taken against the Bishops, is, *That they take too much upon themselves:* and to this head I referre those four exceptions, which the Divines of the contrary perswasion have made, in their Former paper of *Proposals to His Majesty, concerning the Discipline and Ceremonies of the Church of England:* And they are these.

Self. 1.  
1. General exception. *That the Bishops take too much upon themselves.*

1. *The great extent of the Bishops Diocess, too large for his personal inspection.* 2. *His deputing the Administration of much of the trust to Commissaries, Chancellors, Officials, &c. secular persons.* 3. *Some affirming Episcopacy a distinct order, and assuming the sole Power of Ordination.* 4. *Exercising an arbitrary power, as in Articles of Visitation, &c.*

These

Self. 2.  
Answered in  
general.

These are the great things charged on them, and, we may judge, the greatest: for had there been any thing of an higher nature to have been pleaded against them; no doubt it would have been given in.

Now then, suppose these things cleared, and that, being proved, they were a real and just ground to petition, and by all legal wayes to endeavour a Reformation: Yet still, if this desired Reformation cannot be obtained, but these things must continue, all this hinders not, but we may lawfully obey and submit in peace.

Self. 3.

But to give a more full answer, that may be satisfactory to every considering man, I shall a little consider the particulars. And because some have said more, and I would gladly satisfie all scruples; I shall rank the particular Exceptions in another order, that I may take in, and answer all that is material in the Objections.

There are these *seven* things, said, to prove that they take too much upon them, which are the great exceptions against *Episcopacy* as it is with us established.

Self. 4.  
1. Partic. except.

I. That they assume a power, which was never instituted by God; that hath no foot-steps in the *New Testament*; and they are therefore Intruders, and Usurpers, and not to be obeyed.

Self. 5.  
Answer. I.

Answer. I. But suppose they are not intruders; what then becomes of this plea? *Sub judice lis est*; it is not yet determined against them: some learned and pious men, who are both able to judge, and willing to be convinced of the truth, yet cannot be convinced of any such usurpation: yea, they think, that they have clear foot-steps of such a government in the *Apostolical practice*. Suppose, there were something in the *Apostolical Commission* (besides that which was extraordinary in them) which made them standing constant Officers of the Church, even where they were superior to other Presbyters: (for that they were superior, is out of question; and that this superiority was a part of their extraordinary Commission, is not yet proved:) and then because they continued not in their own persons, but in their successors; these must be *Bishops*, or none, which is the judgement of many;

many; and of one, who is *instar omnium*, (f) *His late Majesty*: and some foot-steps of such a thing seem to appear in the *holy Canon*; where the Churches still send to *Paul* about their affairs; and *St. Paul* writing to *Timothy* and *Titus*, directeth them in the exercise of the (g) *Acts of Jurisdiction*, distinct from, and over *Presbyters*; which intimates that they had such a power, as to *Ordination* and *Censures*. That these had such a *Jurisdiction*, and in particular Cities, as affixt to them (at least, at that time) is evident. The one being to *Abide at Ephesus*, and for this work, (h) *To charge some, that they do not ἐτερο διδασκαλεῖν, teach any other, or strange Doctrine*: and this is an act of authority over them. The other (i) *left at Crete*, to Govern, and (k) *Order the affairs of that Church*: this is also an act of Authority. And suppose, these were not (as some say they were) only *Evangelists*, a general, occasional, and extraordinary Officer for that time; but constant standing Officers in the Church for ever, as some (not without ground) do judge; for there being a constant necessity of the same works; why should there not be the same Officer to do those works? The change of the name (*Apostle*, *Evangelist*, then, and *Bishop* now) proves not a change of the Office. So that, though that be true, which the *Annotator* on the *Epistle of Clemens Rom.* (made English in these late times) citeth out of *St. Augustine*, as to the name, That *Episcopi nomen, est vocabulum quod ecclesia usus obtinuit*; for they might give a new name, but not erect a new Office: Yet, when the same work is still required to be done in the Church, by such persons, call them by what names ye please, the thing is the same. Again, suppose, though the name of *Bishop* and *Presbyter*, be used promiscuously for one and the same Officer (as they (l) seem to be) yet, that this person is the *Bishop*, in the sense as now the word is used (as *Dr. Hammond* doth judge.) And that, at the first, the *Pastors* were all *Bishops*; and that *They*, as their territories increased, and the Church multiplied, and their charge and work grew too great upon them, ordained other *Presbyters* to undertake part of the charge under them. I say, suppose all this should be true, (as, yet we

(f) See, confer. at Newcastle with Mr. Henderson, and, with the Divines at the Isle of Wigbr.

(g) 1 Tim. 5. 19,

20, 21, 22.

Tit. 1. 5, 11.

3. 10.

(h) 1 Tim. 1. 3.

(i) Tit. 1. 5.

(k) ἐν διοίκησει.

(l) Tit. 1. 5, 7.

Act. 20. 17,

18.

Phil. 1. 1.

1 Pet. 5. 1, 2.



we are not confident, nor can we be infallibly assured of the contrary ; And there are not a few, that think it unquestionable, and believe they can prove it too : ) Where are we then ? Here is then, no *intrusion*, nor *usurping an authority* ; but an Apostolical institution : And then what plea can we have for disobedience ? whereas, should it not be so, but that there were onely *Presbyters* at the first, and afterwards one chosen out of them for the avoiding of schism and faction. and be called a *Bishop*, (as *S. Hierom* thinks ; and yet this in his judgment early too, even when (m) one said, *I am Paul*, and another, *I of Apollos*, and *I of Cephas*, &c. and how soon that was, we need not be told : ) Yet, in obeying the *Bishop* there could be no sin ; yea, there would be much reason to do it, if but for the avoiding of faction and schism. So that here we may easily judge, which is safest to practice : For, though the *Bishops* standing could not be proved, there yet is no danger in obeying ; But if it indeed be founded in the Primitive pattern, there must be danger in disobeying ; and our misguided judgments will be no sufficient excuse for our sin, in rejecting an ordinance of God.

Sett. 6.  
Answ. 2.

2. But suppose the charge true, that they usurp an authority which is not given them : yet this must not be a ground for us to deny our obedience. *Discipline, Order, and Government* are necessary to the Church for ever ; and to this are we bound to submit, though it be sometimes put into such hands, which we judge not so proper, nor of primitive institution. For, the Thing is essential, at least, to the well-being, and external communion of the Church, viz. *Government* : But, the other, The particular hands by which this is managed, is of another consideration. The Church may be happy, if governed by *One*, or *Many*, or a *Colledge* of Equals, or by some one or more, among whom there is a subordination : But without order and government it cannot be so. Again,

Sett. 7.

There cannot be shewed, or supposed, any greater irregularities in the *Bishops* ( nor indeed any such ) as to their entrance into, or exercise of their Callings, or Administrations of Government, than was apparent in the *Scribes and Pharisees*.  
(n) Mat. 23. 1. For their entrance, they were evidently usurpers : (n) They sat in *Moses chair*. They were there, it is true ; but they inthronized

thronized themselves in that chair, and being in, they held it: They took to themselves the office of expounding the Law, and teaching the people; who (being of any Tribe) did without any regard of right or wrong invade that chair, which was by *Gods institution* appropriate to the *Priests* and *Levites*. Their *Administration* was as bad also; joyning their *Humane Traditions* to the Law, and their *Will-worship* to the *Worship of God*, (whereby they are said, (o) *In vain to worship God, and to make the commandment of God of none effect.*) Yea, making more account of, and urging these Traditions with more severity, than the Laws of God himself. Yea, the charge of Christ is, what? Forake their Ministry? Attend not on the Chair while they sit in it? or, obey not the Doctrine because they deliver it? No: but, *Hear them*. They are in *Moses chair*; howsoever they got thither, there they are; and you must attend, and *Hear, Observe, and Do*. Whatsoever they adde besides, howsoever corrupt in their practice, *Follow not their Practice*, but, *Obey their Doctrine*, as far as it is of *Moses*.

(o) Math. 15.  
6.  
Mark 7. 13.

Do but now apply the case. The worst Adversaries the *Bishops* have, never had the boldness to charge them higher. The *Chair* if they have invaded, it is but as the *Pharisees* did: All the *Humane Traditions*, which they are charged (I think, unjustly) to bring in, and require conformity to, are of no worse nature, than those which the *Pharisees* used in and about Gods service, and pressed upon the people: Nor can their Ministry be so repugnant to *Christ*, as the Ministry of the *Scribes* and *Pharisees*: But in the *Chair* they are, and there they are fixt and established too; And, though their entrance be supposed irregular, (which it is not), yet must we obey: for they are in the place of *Governors*. If they add Inventions of their own, it is their only sin, and they must answer it: We are to comply in all things, where we shall not sin against God. So that notwithstanding this exception, we may lawfully submit: For it is not proved that they usurp what is not given them; and, if they should, yet while the Government of the Church is in their hands, we are not to oppose.

Sett. 8.

Sett. 9.

2. Partic. Ex-

2. It is again urged: *Though the office of the Bishop should*

I

be

be granted to be, ab initio; yet our Bishops undertake too great a charge. The large extent of their Diocesses is too much for their personal inspection: wherein yet they take a personal charge over the souls of all those within their several Bishopricks. Which burden must needs be too heavy for one mans shoulders; The Pastoral office being a work of personal ministration and trust, and that of the highest concernment to the souls of the people, for which they are to give an account to Christ. So that, though Episcopacy be granted; yet not such as is established with us: The charge of the Primitive Bishop being but over one Congregation; but of the Diocesan Bishop extending to many.

Self. 10.  
Answ. 1.

Answ. 1. This exception is raised upon a doubtful foundation: For, it is not yet cleared, or confessed, That the Bishops of every Diocess are bound to a personal inspection, or charged with the oversight of every particular soul within their jurisdiction: Or that they are to be accountable for the miscarriage, or perishing of any particular soul, if it have not been through their fault and neglect, or mal-administration of the power in their hands, so far as their charge extends. They judge their charge to be no more, than, to oversee the Churches; to take care that able Pastors be provided for the particular cure, and inspection of the several Flocks; and that these do their duties in their places; and that the people yield their due obedience to them, and to their Superiors.

Self. 11.  
Answ. 2.

2. It is granted, That the bounds of the Episcopal charge were not so large in the Primitive times, as they are now; nor generally in many centuries of years. But withall it must be not denied, that this consideration makes not a nullity of the Office; nor doth the lessening or enlarging the bounds of their charge, at all make a change or alteration in the charge it self. For, in those little Bishopricks, either there was an inequality, or superiority; or there was not: The Bishop had Presbyters under him, or he had not. If now ye say, that he had not; ye say something indeed to the purpose, but it remains to be proved; and the stream of Antiquity speaks the contrary. For (to omit the mention of the third and fourth Ages, whereof none, that I know, ever doubted) when Ignatius of Antioch, in those Epistles, which were never yet denied to be his, and are

are by *Videllius, Vossius*, and our learned *Usher* acknowledged to be genuine, doth expressly make this distinction, and requires the *Obedience of the Presbyter to the Bishop* (as those who have read *Ignatius* know so well, that it would be lost labour to produce particular passages; when it is the main design and argument of some of those Epistles, as particularly that *ad Trallenses* which is wholly Hortatory, *ad ὁμόνοια*, to *Unity in Doctrine, and Sanctity of Life*. For the preserving of this unity and purity of Doctrine, he exhorteth, as to avoid all *Hereticks*, against whom he solidly proves the *Deity*, and *Incarnation of Christ*: so, to yield a due obedience to their *Pastors*, both the *Bishops*, because they watch for their souls; and to the *Presbyters* and *Deacons*, because they are Ministers of the Church of God, and there have the place of *Jesus Christ*. Particularly, *ἀδελφεοὶ τὸν ἐπισκόπον*—*Reverence the Bishop*, and that *ὡς Χριστόν*, as ye reverence *Christ*; and adds, *As the Apostles have commanded*. So again, in that *ad Magnesians*, which is *Paranetical*, and Hortatory also; and the designe of it is, to exhort obedience to the *Bishop*, yea though he be young: which he presseth by several arguments, as, That we are in this case not so much to look to *Age*, as *ad φρόνησιν ἐν ᾧ*—and that *ἐν οἱ πολυχρόνιοι εἰσι σοφοί*, *The oldest are not always the wisest*. And farther urgeth the examples of a young *Daniel*; and a young *Samuel* reproving an old *Eli*; and *Jeremy*, *Solomon*, *Josiah*, *Timothy*: And again, that it is a terrible thing to condemn the *Bishop*, for in him is *God* also condemned. And saith, *πρέπον ἔστι*,—*It is fit to obey the Bishop, and in nothing to oppose him*. And again, *ὡς ἡμεῖς ὁ Κύριος*—*As the Lord Christ did nothing without the Father, so must you do nothing without your Bishop*. I need cite no more, though I might add much to this purpose out of those Epistles *ad Philadelphenses*, & *ad Smyrnenses*, where he disputes of the power and authority of the *Bishop*. I know, that even these are said also to be so interpolated, that it is hard to know *Ignatius* in *Ignatius*. But that is a strange interpolation which shall leave nothing genuine; and it would be scarce paralleled, that the main design of a genuine Epistle should be *spurious*. Grant them interpolated, must it needs be the hard hap of poor *Episcopacy* to be principally

guilty? and wheresoever *that* is mentioned or urged, (though it be so often, so professedly) must *that Epistle* for the Bishops sake be either rejected as *spurious?* or this particular be concluded the *interpolation?* Nothing of antient records then shall have any credit with us, when we have a mind to charge them with corruptions. Therefore until these be proved *spurious passages*, we shall account them genuine *Ignatius*.) *Ignatius*, I say, doing this; as it proves this *Imparity and Superiority* as antient as his time, which was the very *next age* to the *Apostles*; so it hath some force to persuade us, that it was so, even in the *Apostles days*; both because he was so near them, and so more likely to know the practice of the time but just before him; and also because he was for a good season contemporary and coetaneous with some of the Apostles, particularly *S. John*, who would certainly have contradicted him, had he pleaded for a power which Christ never approved, nor the Apostles owned.

SECT. 12.

And if this *Imparity or Superiority* be granted to have been in those narrower limits; it must not, it cannot with any shadow of reason be denied, where the bounds are farther extended. If *one, two, or three Presbyters* may be under a *Bishop*, then may also ten, twenty, an hundred. More or fewer alter not the nature of the office. *Kings and Princes* are as perfectly, and justly *such now*, when of *larger Empires and Dominions*; as those of old, who were *Kings* but of some *single Cities* or *petty Territories*: They are not to be cast out, because their *Dominions* are conceived *too large*; but to be obeyed, because they are *Kings*. So neither are our *Diocesans* therefore less *Bishops*, because their *Bishopricks* are greater than those in the *Antient Ages*: For, if any (were they *fewer or more*) were to *obey the Bishop* then, so are we (though *more*) if by the Establishment here we are put under his jurisdiction, *to obey him still*.

SECT. 13.  
ANSW. 3.

3. Nor is it yet proved that, *Even then*, their bounds were so streight, as to be limited to one *Parish*, or *single Congregation*: For, if there were many of these Churches in association joined in one, and so, *One Church*, for acts of Government, to which particular Churches were subordinate, (as the  
(p) Presby-

(p) *Presbyterian Brethren*, not only grant, but challenge, and lay it a foundation of their *Classical*, and *Provincial*, and *National Assemblies*, as, *The Church of Jerusalem*, *Ephesus*, &c. with other *City Churches*; which (say they) consisted of more single Congregations than one: Then, if there were a *Bishop* (as it appears there was) neither, He must be yielded to be over all this association; or, if a distinct *Bishop* to every particular Congregation, then those several *Bishops* must be under, and subordinate to the *Colledge of Presbyters*, which I have not yet seen affirmed. So that here was a larger charge, than of one single Parish. And in after ages, it is most evident, that their *parochia* had not that strict sense which now it hath; but the *Parish*, was a *Diocese*, consisting of more *Parishes* than one, (as we now speak of a *Parish*) though the *Dioceses* were not so large, as in succeeding times.

(p) See, *Assemblies ans. to Reas. of Dissent. Brethr. and Vindicat. of Presbyt. Govern. by the Province of Lond.*

4. But, grant every tittle of the exception: *That the Diocess is by much too large, &c.* What then? may we not submit? if any undertake a charge, which he is not able to manage; let him look to it; he must give up his own account, not we for him. If any of us be called, or invited to, or offered such a place or power, if we judge it too much for one man, and the account too heavy; on Gods name, let us refuse it; no man will enforce any to be a *Bishop* against his will. But what is this to our obedience? The extent of their charge may be occasion of sin to them who undertake what they cannot perform; but can be no plea for us, why we should not obey, when we are required. Had the *Bishop* none to govern, but some ten, or twenty of us, which he might do, we were then bound to obey him: and though more be under his charge, this exempts not us from our particular duty.

Secl. 14.  
Answ. 4.

3. Another exception is, *That, though the Bishop hath authority over the flock; yet being in eodem ordine, he hath no power over others of the same order; i.e. over other Presbyters, which yet he challengeth; and where he hath no authority to command, there we have no obligation to obey. And therefore* 1. *They cannot justly require, nor are we bound*

Secl. 15.  
3. Partic. Except.



to yield that Canonical obedience, which we are required to promise at our Ordination; and to swear at our institution into a Benefice. 2. Nor have they any power to silence or suspend us from our ministry; nor may we lay down the exercise thereof, upon their pleasure.

Self. 16.

Ans. Gener. 1.

Ans. 1. To all this I answer in general,

1. If the Bishop be a distinct order, then there is no place for this exception. But this I shall not now dispute.

2. But, though a Bishop and a Presbyter be yielded to be not different Orders of Ministry, as Presbyter and Deacon are: yet, one may be in a degree of eminency in the same order above the other. And if it be but 1. For the convenience of Administration, and to keep peace and unity in the Church: Or, 2. That the King, or Supreme Governour so is pleased to order the external Oeconomy: either of these is enough to oblige a humble Christian to a peaceable submission; though he were not convinced of the Divine right of the Superiority. For, where he hath no authority, but only a possession, we may obey, for Peace: and where he hath (if not a Divine, yet) a Civil authority, we must obey (q) for conscience sake.

(q) Rom. 13. 5.

Self. 17.

Ans. partic. 2.

Ans. 2. But as to the two particulars, I give this Answer,

1. To the matter of Canonical obedience.

1. To that, That they require of us Canonical obedience, which we are to Promise at our Ordination, and to swear at our Institution to a Parochial charge: which, it is said, they cannot justly require, nor are we bound to yield. I answer,

Ans. 1.

Self. 18.

Ans. 1. Why may they not justly require it? Is it for want of authority in their place? No certainly. Authority they have: if (as some judge) they are the Primigenial, Apostolical constitution, yea founded in the very Apostolical Office; without question they have it then à Deo. And if it should be made appear to us, when our great account comes to be given, to have been so: what shall we answer for our denial of it? But if they came in afterwards by the Prudence of the Church, to govern, for the prevention of faction and schism: still they are continued in the Authority: And such a prudential constitution gives them power enough, as to this;

nor

nor can we be acquitted of Schism, if we obey it not. Or, Is it, because this obedience which they require, is not to be required? not this neither. For obedience is a duty of inferiors to superiors, and they being made superiors, (whether by God, or the King, it makes no difference in this case) it is due to them: they may require it, and we are then bound to yield it. Besides, what is it, that they require of us? is it not, that we do the duties of our places in the Church? This we are bound to do, whether they require it or no; and sure, it becomes not sin to us then, only because it is required.

2. But, suppose we are not bound to yield this Canonical obedience; yet may we not lawfully do it? May a man lawfully do no more, than by an express Law he is bound to do? without doubt he may. *Exigua est bonitas ad legem esse bonum.* Were men proved to be never so much Usurpers; yet I never knew any *Casnist* determine it unlawful to obey him, in those things which we might lawfully do, and wherein we prejudiced not the right of, nor did break our Allegiance to our lawful Prince. It is one thing, what we are bound to do: another, what we lawfully may do. Were the Bishops proved the greatest Usurpers, (as some men clamour,) yet I could never see any, that durst say, our obedience to them in lawful things was unlawful: or that in obeying them, we should disobey Christ, where we are to do but the duties, which Christ hath laid upon us; or, at least, such as He hath not forbidden us. And beyond this, *All the Canonical obedience*, required of us, or promised by us, extendeth not. For what is it that we promise? even this: (r) *Reverently to obey our Ordinary, and other chief Ministers, unto whom the Government and charge is committed over us, following with a glad mind and will their godly admonitions, and submitting ourselves to their godly judgements.* What is here promised that a good Christian may not yield? What do we promise more, in the intent of the Law, than to obey those who are set over us in *licitis & honestis*, in things lawful and honest, and not repugnant to Gods Word? They require no more; we promise no more: And this, I am sure, we may lawfully do, so long as the Government is committed to them; whether it

Self. 19.  
Answ. 2.

(r) See, Form  
of Order, Priests.

be directly by *Divine* institution, or only by the *Authority* of the *King* (which even their greatt enemies must grant, that it is) it matters not, as to this particular, the lawfulness of our obeying thus far.

*Self. 20.* 12. As to the other part of the exception. There is indeed a great cry in the world against the *Bishops*, for silencing, and suspending *Ministers*, which they are said to have no authority to do; and it is pleaded, that we may not submit here; nor lay down the exercise of our Ministry upon their pleasure: but that the (s) Answer of the *Apostles* to those *High Priests*, *Rulers* and *Elders*; who commanded them to preach no more in the Name of *Jesus*, must be ours, That God hath imposed this calling upon us, and therefore, unless we would rather obey Man than God, we may not forbear the exercise of that office which God hath laid upon us, with a (t) woe if we preach not.

(s) Act. 4. 19.  
& 5. 29.

(t) 1 Cor. 9. 16.

Ans. 1.  
Self. 21.

To all this I answer. 1. To be silenced, or suspended, or deposed, is but, to be denied the liberty of, and so consequently, to be enjoined to forbear the publick exercise of our Ministry upon the *Bishops* pleasure: and to be deprived of that maintenance which we had, while we were allowed to exercise our Ministry in such a place. And in this the *Bishops* pleasure is the *Magistrates* pleasure, The *Bishop* proceeding according to the *Laws*. And that the *Magistrate* hath power, and under him consequently the *Bishop*, to deny any particular man this liberty within his *Dominions*, I know none that doubteth: if he shall do this causelessly, the sin is his, but submission and obedience is our duty.

Self. 22.  
Ans. 2.

(v) To take care of the Church of God, 1 Tim. 3. 5.

2. But more, The *Bishops*, as such, if they have any place in the Church, Are *Ecclesiastical Governours*; and their work is to Over-see, to watch over, and for the flock (v) ne quid ecclesie detrimenti capias. Their care it must be that *Tares* be not sown among the *Wheat*; nor corrupt and heretical doctrine preached for the pure Word of God; that the souls of men be not poisoned with rotten principles, or leavened with Heresie, or stirred up to Schisme or Sedition: but that they be built up in the most holy faith; instructed in sound doctrine; encouraged to Piety; and lead in the wayes of Purity and Peace.

And

And therefore it cannot but lie upon them to be cautious what persons they admit into the Ministry, and to watch how they continue in it. And their power equally extendeth to the silencing, suspending, or ejecting those who are Seditious or Scandalous; as to the denial of their admission; or to the admitting of such as are able and faithful. It is no more then, what the Apostle (x) gave in charge to those Elders, or Bishops (for so they are called *ἐπισκοποι*) at *Miletum*, to watch, because of the Wolves that would enter. And for which the Lord reprove (y) those *Asian Angels*; that they permitted the doctrines of Balaams, and the Nicolaitans to be taught, and Jezebel to prophesie. And this power is clearly manifest in those Apostolical charges to (z) Timothy and Titus, which are frequent in those Epistles. For the truth is, if the Bishops have not this power, it is not possible they should perform their duty, or discharge their trust to God, or his Church. If any of them abuse this power, it is only their personal sin; and they abuse but their own power, for such an authority they cannot be denied to have, if they have any power or authority in the Church at all.

(x) A.C. 20. 28.

— 32.

(y) Rev. 2. 14.  
15, 20.

(z) 1 Tim. 1. 3.  
4. 6. 7. & 5.  
19, 20, 11, 22.  
2 Tim. 2. 14.  
& 4. 2, 3.  
Tit. 1. 5, 10,  
11. & 3. 10,  
11.

Self. 23.

Ans. 3.

3. And how unjust soever the censure may be in him that gives it, yet that we may lawfully sit down in silence, I think, is beyond dispute; for though our Ministry be from God, and the Calling of Divine Institution, yet it is conferred on particulars, this, or that person by men; and they exercise this ministry by vertue of that Calling which they had from men. Now common sense and reason telleth us, that we may lawfully obey men forbidding us the exercise of a Ministry, which (though the ministry be from God, yet) we have power to exercise in such a place by vertue of that Calling only which we had from men.

4. Neither doth that answer of the Apostles to the High-Priest and Council, and their resolution and practice to preach the same Christ still, notwithstanding that Prohibition, any way lay such a necessity upon any in our case to disobey; and to refuse to lay down the exercise of our ministry when we are required. And as to this, let me crave leave here to mind the Reader,

Self. 24.

Ans. 4.

Self. 25.  
The Separatists objection.

1. That this was one of the great arguments which *Johnson the Brownist* made against our Church assemblies; that it was not lawful to communicate with them, because our ministry was the ministry of Antichrists Apostacy: this he would prove, because none could stand publick Ministers, except they receive of the Prelates Priesthood and Deaconry: and without, and against the peoples consent, they are by the Prelates alone silenced, deprived, and degraded from exercising any ministry in those assemblies, who yet ought not to suffer themselves to be silenced, and deposed from their publick ministry; no not by the lawful Magistrate.

Here we see in this mans mouth impudence and Sedition, more than enough; yet this bold assertion he labours to prove by this very Reply of the *Apostles*, who would not at the command even of the lawful Magistrate cease to preach. But,

Self 26.  
Answered by a  
Non-conformist.

2. What answer was given to him, will exactly fit our case also. I shall give it in the words of *Master William Bradshaw*. Both, because they speak fully to the Objection, and in this so far justify the *Bishops* power, as to lay a necessity both upon the Minister and people to submit with peace: and also to shew, how even then (when, they say, the Church groaned under the highest exorbitancy of *Episcopacy*.) The soberer non-conformists, who did not acknowledge the *Prelacy*, did yet judge it lawful to submit to their power, and to forbear the exercise of their ministry upon their pleasure. For one of these, was that *Master Bradshaw*; and, set aside his dissent from the established Order of the Church, (I doubt not) a pious, sober, sound Divine; and even then, when himself was silenced upon the account of Non-conformity, writing in the defence of our Church-Assemblies, justifying our Communion, proving the unreasonableness of separation from them; in which Book (a) he gives this answer to the Separatist.

(a) Unreason. of  
Separat. p. 90--  
Self. 27.

" 1. When he (i. e. *Johnson the Separatist*) distinguisheth between silencing and deposing by lawful Magistrates; and by Prelates (as indeed he seemed to do, when he said, *We are silenced by Prelates, when the Apostles would not, no not by the lawful Magistrates*) " is in our case, where the Prelates do it by Authority, and Com-

" mission

" mission from the *lawful Magistrate*, a distinction without a difference.

See. 12.

2. Whereas the *Separatist* had said, The Apostles did not make their *immediate calling* from God the ground of their refusal; but this, *That they ought to obey God rather than men*; which is a Duty required of all Ministers and Christians: He answereth, That

" Though the *Apostles* did not assign their *immediate calling* from God, as the ground of this refusal, in so many  
 " letters and syllables; yet that which they do assign, is by  
 " implication, and in effect the same; for it is as much, as  
 " if they had said, *God himself hath imposed this calling upon*  
 " *us, and not man*; and therefore, except we should rather o-  
 " bey man than God, we may not forbear — for opposing the  
 " obedience of God to the obedience of man, they therein  
 " plead a calling from God, and not from man; otherwise,  
 " if they had received a calling from men, there had been  
 " incongruity in the answer: Considering, that in common  
 " sense they ought so far to obey man, forbidding them to ex-  
 " ercise a calling, which they do exercise only by virtue of  
 " that calling from men; else by this reason — there should  
 " be no power so to depose a man from his Ministry; but  
 " that notwithstanding any Commandment of the Church or  
 " State, he is still to continue in the exercise of his Ministry,  
 " and should be bound to give that example which the Apostles  
 " did; which is not only absurd, but a conceit plainly tending  
 " to manifest *Sedition*.

" 3. We are to know, That though the *Apostles, Prophets*  
 " *and Evangelists*, preached publicly, when they were not  
 " hindered by open violence; and did not, nor might they  
 " leave their Ministry upon any humane authority and com-  
 " mandment whatsoever, because they did not enter into, or  
 " exercise the same upon the will and pleasure of any man  
 " whatsoever; yet they never erected and planted publick  
 " Churches, and Ministry in the face of the Magistrate, whe-  
 " ther he would or no, or in despite of him; but such in  
 " respect of the Magistrate were as private and invisible as  
 " might be.

See. 20.



S<sup>ist</sup>. 30.

“ 4. Neither were *some of the Apostles* only forbidden, so as *others* should be suffered to preach the *same Gospel* in their places ; but the utter abolishing of Christian Religion was manifestly intended in silencing them. But our Churches whereof we are Ministers are no private and secret Assemblies, such as hide themselves from the face of a persecuting Magistrate ; but are publick, professing their Worship, doing their Religion in the face of the Magistrate and State ; yea, and by his countenance, authority, and protection : And we are set over these Churches, not only by a calling of our people, but also by the Authority of the Magistrate, who hath an armed power to hinder such publick Actions ; and who is also willing to permit and maintain other true Ministers of the Gospel, in those places where he forbiddeth some.

S<sup>ist</sup>. 31.

By these it appears, That the case of the *Apostles*, and *Ours*, is not the same, nor can their answer to the High Priest and Elders (from whom they received no call to preach, and by whom they were forbidden to preach *Jesus* ; the design of that Council being not to forbid them alone, and permit others to do it, but utterly to abolish *Christianity* ) with any pretence fit us, that we therefore should not lawfully obey, and sit down in silence, and recede from the exercise of our Ministry in a particular place upon the command of those, from whom we received Authority there to minister ; and who, (though they silence and exclude us, yet ) send others to minister to the needs of the Church in the same Gospel ; and therefore as the said Mr. *Bradshaw*, so we conclude,

S<sup>ist</sup>. 32.

“ 1. If after our publick calling to minister in such a known and publick Church ; nor by the Church only, but by the Magistrate also : The Magistrate shall have matter against us ( just, or unjust, as to our obedience, it matters not ) and shall in that regard forbid us to minister to our Church, ( and the *Bishop* in these censures acting according to the Laws under which he and we are, it bears the same reason : ) I see not by what warrant in Gods Word we should think our selves bound notwithstanding, to exercise our Ministry still ; except we should think such a Law of Ministry to lie upon

“ upon us, that we should be bound to run upon the Swords  
 “ point of the Magistrate, or oppose Sword to Sword; which  
 “ *I am sure Christianity abominates.*

sect. 33.

“ 2. Yea, and suppose the Magistrate should do it unjustly,  
 “ and against the will of the Church, and should therein sin;  
 “ yet doth not the Church in that regard cease to be a Church,  
 “ nor ought she therein to resist the will of the Magistrate;  
 “ neither doth she stand bound in regard of her affection to  
 “ her Minister ( how great and deservedsoever ) to deprive  
 “ herself of the protection of the Magistrate; by leaving her  
 “ publick standing to follow her Minister in private, and in the  
 “ dark; refusing the benefit of other publick Ministers, which  
 “ with the good leave, and liking of the Magistrate, she may  
 “ enjoy.

sect. 34.

“ 3. Neither do I know what warrant any ordinary Mini-  
 “ ster hath by Gods Word, in such a case, so to draw any  
 “ such Church or people to his private Ministry, that thereby  
 “ they should hazard their outward state and quiet in the Com-  
 “ monwealth where they live; when in some competent  
 “ measure they may publickly, with the grace and favour of  
 “ the Magistrate enjoy the ordinary means of salvation by an-  
 “ other. And except he have a calling to minister in some  
 “ other Church, he is to be content to live as a private mem-  
 “ ber, until it shall please God to reconcile the Magistrate un-  
 “ to him, and to call him again to his own Church. *So far*  
*this learned man, though a Non-conformist.*

sect. 35.

Now I appeal to any that dissent most, if it be not all truth  
 for the main: And change but the name of *Magistrate* into  
*Bishop*, the reason is all one; we may submit to one, as well as  
 to the other: Though we should deny any such Authority to the  
*Bishop*, as such; yet because he in this acteth under the Laws;  
 and whatsoever Authority he hath by vertue of his Function in  
 the Church, yet it is certain that the exercise of this Authority  
 here, is by the leave and authority of the Magistrate. So  
 that here is nothing material in this exception, but it still re-  
 mains out of dispute, that though it should be granted, that  
 the *Bishops* have no such power by any authority derived from  
 Christ ( which yet, we say, they have ) yet we may lawfully  
 submit

submit to them in the exercise of it. And let us do this, we do our part; and we shall live in peace.

Self. 36.  
4. Partic. Ex-  
cept.

4. Another exception laid against the *Bishops*, is this, *That*, though it be granted, that they have some authority, or if they have not, that yet we may lawfully obey; yet, *They exercise an Arbitrary power, and this is not to be submitted to.* And of this nature is that fourth exception made by the *Presbyteri-  
an Divines* in their first paper of Proposals to His Majesty. *Viz. That some of the Bishops exercised an Arbitrary power; as, by sending forth their Articles of Visitation, inquiring unwarrantably into several things, and swearing the Church-  
Wardens to present accordingly: so, by many innovations, and ceremonies imposed upon Ministers and People, not required by Law.*

Self. 37.  
Answ. 1.

I answer, 1. Those things which are really innovations, and imposed, and not required by Law, surely we are not bound to obey; nor do I know any that affirms, we should sin, if we submit not to them: nor will it be charged upon those that deny them, but upon such as impose them, if the peace of the Church be violated. Yet let it be considered also,

Self. 38.  
Answ. 2.

2. Though such and such particular Rites may not be specially ordained by a positive Law for them: yet if there be a general Law impowring the *Bishops* to order, appoint, and require, what shall be for the peace of the Church, and order in it; what shall be for the conveniencies, solemnity, and decency of Administration; and of all this leave them to be the judges: what they now do so require, they cannot be said to require without or against Law. And if these particulars which they require, be not manifestly against the Word of God, I cannot see how we can be excused from sin, if we disobey; considering that establishment, which by Law they have among us.

Self. 39.  
Answ. 3.

3. But may we do nothing, but what we are bound to do? yea, are we not bound, for peace sake, to do all that we lawfully may do? Suppose our Governours should lay the peace of the Church upon such slight matters as are of no consideration in comparison with it; and this be indeed their imprudence, and (possibly) their sin: Yet when this is done, if we sub-

submit not, (supposing the things to be lawful in themselves) I see not, but that the violation of the Churches peace will be laid upon us, as well as upon them; nor will their imprudence excuse our sin. There may, perhaps, be some kind of sin in them requiring; but I am sure, when the things required are not materially evil, there can be no sin in us, in obeying. Let us not therefore so much consider, what they must, or may require, but what we may, and should do, when it is required; and we shall have peace.

5. The next great Exception is. *The Bishops claim to be Spiritual Lords, contrary to the Royal Prerogative of Jesus Christ, the only Lord and King of the Church; and expressly contrary to that rule of the (b) Apostle, where they (if those Elders be supposed to be Bishops) are only to oversee the Flock, and not as Lords over Gods heritage, but as ensamples to the Flock. Yea, contrary to the Royal dignity of the King, and temporal Magistrate, both in civil and ecclesiastical causes: For, they have their voices, and authority in Parliament for enacting Laws for the Commonwealth: They are Rulers of Provinces and Diocesses in ecclesiastical causes: in civil State and dignity some of them above all; all of them above some of the Nobles, Justices, and other Magistrates of the Land: They and their Courts handle and determine civil causes and affairs, that appertain to the Magistracy: they inflict civil mulcts and penalties: give Licences in several cases: all the Priests and Deacons are exempt from the Magistrates Jurisdiction in divers things, and answerable only, or chiefly to the Prelates, and their Officers.*

Self. 40.  
Excerpt. Paris.  
5.  
The same  
which John 21  
made against  
the Separatist  
our Churches.  
See, Unreason.  
of Separat. P.  
47. 48.  
(b) 1 Pet. 5. 2, 3.

For Answer. Here is a great charge indeed, but it signifies nothing as to the business before us, viz. our submission for Peace sake. For

Self. 41.

1. Should they claim to be what they are not, (for there is a vast difference between, to be, and, to claim to be) may we yet not lawfully obey them in things honest, though we own not their claim? I judge we may. The claim may be unjust in them, and yet the things, which they require of us, may be fit to be done by us.

Ans. 1.

2. Though.

Self. 42.  
Answ. 2.

2. Though they should claim more than belongs to them, yet this makes not a nullity of that authority which is their due. What they may justly require as *Bishops*, and Governours of the Church, they may require, had they not those Titles of *Spiritual Lords*: and then the addition of that Title destroyes not their power of *Bishops*.

Self. 43.  
Answ. 3.  
(c) Bradth. un-  
reas. of Separ.  
p. 65.

3. But, They neither are, nor claim to be such *Spiritual Lords*, as the Objection implyeth, as even the (c) learned Non-conformists have acknowledged, and which their Canons and practice shew. For, those things which are antecedently necessary by the Law of God, they do command and press, not as their own, but as, the *Laws of Christ*. And for things which are of another nature, the practice whereof is made necessary, *pro Hic & Nunc*, by their constitutions; they prescribe them not so, as to bind the conscience of any to the acknowledgement, and approbation thereof, as necessary things; but only to obey them in practice, and for external order; and as things indifferent in themselves, which we are no longer obliged to, than they are commanded: And therefore they cannot be said to arrogate such an Office of *Spiritual Lords*, as the *Apostle* condemns, nor in that sense, wherein Christ alone is Lord of his Church. They never attempting to introduce a new worship of God; or enjoining subscription to new *Articles of Faith*: But requiring only the same Articles to be believed, which *Christ* hath revealed; and ordering only the external mode and circumstances of worship (the substance of which is only from Christ) as to decency, order, and edification: of which, they, as the Governours of the Church here, must be in a very great measure acknowledged the Judges; and which are by *Christ* left free to the Church, to order according to the condition of Time, and Place, and other Circumstances.

Self. 44.  
Answ. 4.

(d) Unreas. of  
Separ. p. 47.

4. And as they encroach not upon the Prerogative Royal of *Jesus Christ*: so neither do they infringe the Authority of the King, and Civil Magistrate. And to evidence this, I need say no more than that which the forecited (d) Mr. Bradshaw (though no friend to the Bishop) hath said in answer to this very objection.

“ 1. That

" 1. That the *Prelates* claim their voyces in *Parliament*,  
 " not as *Divine Ordinances* appertaining to their *Prelate-*  
 " *ships*, but as an honour annexed to the same by the *Civil*  
 " *Magistrate*.

" 2. Their Authority in causes *ecclesiastical* over *Provin-*  
 " *vinces*, &c. is either, such as the *Magistrate* himself  
 " may execute, and administer in his own person, if he please:  
 " or, such as is not for Him, as a *Magistrate*, to execute.  
 " The first sort, The *Bishops* administer only by vertue of the  
 " *Magistrates* own Commission; and therein they impair  
 " not either his dignity or supremacy: much less in the other  
 " part of their authority, which *belongeth not to the Magi-*  
 " *strate* himself to execute; especially when they use not this  
 " neither, without his consent, licence, and approba-  
 " tion.

" 3. That all are above some, some above all the *Na-*  
 " *bles*, *Justices*, &c. is a free and voluntary honour granted  
 " to them by the *Civil Magistrate*, and held in tenure from  
 " him, and not claimed as pertaining to the *Episcopal* function  
 " by *Divine* right.

" 4. Their Courts determine no other civil causes, than  
 " the *Civil Magistrate* and his Laws do permit; or if any  
 " do, the fault is not in the *Prelateship*, but in the persons.  
 " Further, they *infiict civil punishments*; give *licences*; ex-  
 " *alt oaths*, &c. by authority from the *Magistrate*, whose  
 " substitutes therein they are. And therefore the *Prelates*  
 " neither in this, nor in any of the former instances can be  
 " said to impair the dignity, authority, or supremacy of the  
 " *Civil Magistrate*; but herein do all things in, and by the  
 " protection of his authority.

" 5. If all our Ministers be exempt from the *Magistrates*  
 " Jurisdiction in some things appertaining to them (but in  
 " what things, I know not) this very exemption it self is  
 " an act of the *Magistrates* Jurisdiction; and depends up-  
 " on his pleasure: and how can it then any wayes impair the  
 " same?

These things may satisfie in answer to this *exception*, The  
 Honours and Lordships given to the *Bishops*, is a civil addi-

Self. 43.



tament, which we have no reason to envy them: neither doth that Title, or their rule and dominion infringe the Privilege of Christ, or the Power and Authority of the King. And how their Honours and power in the Church should discharge us of our obedience, or be a ground of our contentions, I must profess I see not how any rational account can be given to any considering man.

Self. 46.  
Except. partic. 6.

(c) 1. Pap. of  
Propos. except.  
2. against Bi-  
shops.

6. But, if they have a power themselves, yet how can they set up, and substitute, and require our obedience to other officers which in the Church are confessedly not of divine institution? for this also is an exception against our Episcopacy: and thus did the Presbyterian Divines give it in in their (e) Propositions to His Majesty. That by reason of the disability to discharge their duties and trusts personally, The Bishops did depute the Administration of much of their trust, even in matters of Spiritual Cognizance to Commissaries, Chancellors, and Officials, whereof some are meer secular persons, and could not administer that power, which originally pertaineth to the Officers of the Church. And again in their Second paper to His Majesty, presented, in reference to His Majesties Declaration communicated to them before its publication, they say, The Prelacy which we disclaim, is That of Diocessans, upon the claim of a superior order to a Presbyter, assuming the sole power of Ordination, and of Publick admonition of particular offenders, enjoying Penitence, excommunicating, and absolving, (besides Confirmation) over so many Churches, as necessitated the corruption of Discipline, and using of Humane officers (as Chancellors, Surrogates, Officials, Commissaries, Arch-deacons) while the undoubted officers of Christ, the Pastors of particular Churches, were hindered from the exercise of their office.

Self. 47.  
Answ. I.

Answ. I. How much these things may signifie towards the design for which they were urged by these Brethren, petitioning for an alteration of the establishment (which here I meddle not with) sure I am, should all these things be granted, they signifie nothing as to the exemption of us from a peaceable submission to these officers being established. (And this is all that I here aim at) As to the Diocesans, and Superi-

or Order, I have already spoken to them; the matter of Ordination I shall examine under the next exception.

2. As to *Publick admonition, Penances, Excommunication, and Absolving*, &c. I say, that such censures, as these, are to be executed in the Church, none that knows the nature of a Church, and is acquainted with the Scriptures, did ever, or do now question. The censures are necessary, the ends great; To preserve the Church in Purity and Peace; To keep men from Scandal and Schism; To recover the lapsed sinner; To restore the Penitent; To strengthen the weak; To confirm and establish the doubtful; to make the Church (f) *comely* (f) Cant. 6. 4. 10 and *beautiful* in her self, and *terrible* to her enemies as a well marshalled Army. Now when we acknowledge the Censures of Divine institution, and of so great necessity; why should we quarrel at the Administrators; which yet are not so incapable of this trust, as some may conceive? The Bishops on all hands are granted an interest in the power of the *Keys*, even by those, who will not acknowledge them above the *Presbyters*. Now, if they exercise this power alone, or with others; yet excluding some, whom we judge to have an interest with them; yet what they do, they do by virtue of that authority which they have. The taking too much upon them, or any mis-administration may be personal faults, but no ground for us to refuse obedience.

Self. 48.

Ans. 2.

3. Neither do these inferior officers pass these Censures alone, but with others, nor do any (according to our constitutions) keep Courts in affairs of this nature, but with some one or more Presbyters there with them.

Self. 49.

Ans. 3.

4. But grant that these Officers have not a Divine institution, but substitute under the Bishop by an authority meerly humane, (though some conceive some footsteps of an *Arch-deacon* in Scripture, in *Silas* and *Mark* to *Paul* and *Barnabas*, although not under the same name:) Yet, 1. The *Lay-Elders* beyond all doubt are as much *secular persons* as any of these, and have as little a foundation in Scripture as these, as to the being *Ecclesiastical officers*, and the passing of *Church-censures*; and then methinks these men that could admit them, may admit these. If their being *secular persons* be an argument against these,

Self. 50.

Ans. 4.

these, sure I am, it is as strong against them; and with us more, for they never had any legal establishment in this Church, as these have. But, 2. The legal establishment of these Officers by the Laws of the Kingdom, is enough to engage our submission to those Laws; and upon this account may even those men with a good conscience obey them, who yet acknowledge not a Divine institution of them, nor a Divine right in *Episcopacy* it self. For,

2d. § 1.

1. I think there is very much truth in those words of Archbishop *Whigist*, (which I find cited, but miserably misapplied by *Johnson* the Separatist;) viz. *The substance and nature of Government must be taken out of the Word of God, and consisteth in these parts: That the Word be truly taught; the Sacraments rightly administred; Virtue furthered; Vice repressed; and the Church kept in quietness, and order.* (All this is certainly of Divine institution; and this we may, and must submit to: And this is all which the *Bishops* and *Officers* under them are impowered to do.) But (saith he) *the Officers of the Church whereby this Government is wrought, be not namely and particularly expressed in Scripture, but in some points left to the discretion and liberty of the Church, to be disposed according to the state of times, persons and places.* Now if there be a truth in this, (which, I think, few will deny) if the Church have such a liberty; And she hath made use of this liberty to appoint such persons for such ministrations, agreeable to the general rules of the Word, and answering the general end of Discipline and Government: We may then submit to that Discipline and Government, notwithstanding the supposed or real personal faults of the Administrators; yea, though we judge no Divine institution of the particular Officers. But,

3d. § 2.

2. It is needless (as to the main designe of these papers, which is onely to perswade to unity, and a peaceable obedience) to spend time and words in the full defence of the *Calling of Bishops*, farther than the necessity of this argument requires. Many (whom it would be highly uncharitable and unchristian to deny to be holy and faithful men) do cordially believe the *Calling of Bishops* to be *Apostolical*, and by Divine appointment: And there needs no argument to perswade such to obedience.

obedience. And for those, whether Ministers or others, who approve not of, nor are satisfied in the *Calling of the Bishops*, and their subordinate Officers, as such; yet that they not only may, but, considering the establishment, ought in conscience to submit in peace, and with cheerfulness too, may be fully cleared by these following Considerations.

1. If they will not own a *National*, or *Provincial Church*, or any Church larger than the limits of *one Congregation* (which yet the (g) *London Divines* of the *Presbyterian* persuasion, have owned, and proved, and therefore I judge, they do still) yet they must acknowledge that This Kingdom is a *Kingdom of Christians*, or a *Christian Nation*, (and this is indeed tantamount to a *National Church*) then consider

See 53.

(g) *See Divin. Minister. Evang. part. 2. cap. 1. p. 12, 13, 14.*

2. That the state of a *Christian Common-wealth* cannot be perfect, without some general *Visitors*, and *Overseers* of the several particular Churches.

3. That though a particular Church, or Congregation may be compleat without them; yet for the necessary union, and agreement of the several particular Churches in *Christian Provinces* and *Kingdoms*, it is fit, and agreeable to reason, and no wayes repugnant to the Word of God, that under the *Supreme Magistrate*, there should be other *Governours* to protect and encourage those *Ministers* and *Churches*, which do their duty; and to punish those, which shall offend. Wherein, if either through want of humane *Laws*, or some personal corruption, they shall in some things pass their bounds, they do no more, than any other officers, either *Civil* or *Ecclesiastical*, through frailty and infirmity may do.

4. Therefore I offer these few particulars, unto all serious, sober, considering *Christians*, to be advisedly weighed: some whereof the forecited *Mr. Bradshaw* (h) used against the Separatists, and may upon those grounds, if they will admit no more, with equal force of reason engage all peaceably to submit to, and live contentedly under the Government and Discipline established by Law.

See 54.

(h) *Heare of Separ. p. 65.*

“ 1. Whether the *Supreme Magistrate* have not power to oversee and govern all the several Churches within his Dominion;

“ minions;

" minions; yea, whether he be not bound so to do? *Without doubt he is.*

" 2. Whether for his further help and assistance herein, he may not make choice of some grave, learned, and Reverend man to assist him in the same Government? *This I think is so rational, that no considering man will deny it.*

" 3. Whether by vertue of this power, these persons thus called, may not lawfully try the abilities of all the several Ministers within that Dominion; and give publick approbation of the worthy, and reprobate those who are unworthy from the execution of their Ministry? and whether may they not visit these several Ministers and Churches, convent them before them, and examine how they have behaved themselves in their places; and punish the blameworthy?

" 4. Whether, for the more easie and orderly government of the said Churches, so far forth as it appertains to him, he may not divide his Kingdom (as ours is) into *Provinces*, assigning over each of them under himself, some special Magistrate (though we call not the *Arch-Bishop*, or *Bishop* by that title, but in a large sense it may pass, and I know no Solæcism in an *Ecclesiastical Magistrate*: And if we own him but so far, this is enough to engage a peaceable obedience) fit for learning and experience to oversee and govern all the general and particular Churches there? and whether may he not also subdivide those *Provinces* into *Diocesses*, assigning also unto them other more inferior officers under him, and his *Provincial* officers, to oversee the several Churches within such and such a precinct? *none doubts but he may.*

" 5. Whether it destroy the nature of a Ministerial, or true particular visible Church, that many of them should appertain to one *Provincial* or *Diocesan* government, though in that respect they should be held or reputed for one *Provincial* or *Diocesan* Church? That it doth, hath been said by those of the separation, but never proved: but I am sure according to the *Presbyterian* principles it doth not, whose  
(*classical*,

Classical, Provincial, and National Church must be built upon the same foundation with the *Diocesan*.

These things were proposed by that *learned Non-conformist*, and thought sufficient, even according to the principles of those Ministers who were not satisfied with the *Bishops* power, without farther proze (as being clear by their own light) to stop the mouth of that *bold Separatist*. And those very things which were then accounted Arguments of force enough to prove a lawfulness of Communion in those Churches, which are under this government, have the same force to prove the lawfulness of the peaceable exercise of our Ministry under the same. For, whether we grant their Jurisdiction in the Church to have been *ab initio*, and an *Apostolical* constitution or no: (as indeed now, that I know, plead it is, as exercised in all the subordinate officers hands, nor is it needful we should) yet this we must grant, that they are Commissioned under His Majesty for the exercise of this power, whom we acknowledge *over all persons*, and *in all causes*, (even *Ecclesiastical*) *Supreme Governour*. And upon this ground, are we bound to obey them in all lawful things, though we should deny their *Apostolical* standing. And this is enough to preserve our peace; for, it is not essential to Peace that we are in all circumstances of the same judgement: but it is essential, that we for the main walk in the same way, practice the same things, and perform the same duties. And it is not strange, that divers men should agree in one necessary practice, though they agree not in the reason of that necessity. Neither do the established Laws require us, nor were ever the *Bishops* so rigorous as to require, that we should profess the *Divine right* of that constitution, in manner and form as it is established; but that we obey in our places in all things not contrary to the Word of God. And, whether we judge the Government *Apostolical* and necessary; or, only *Prudential*, brought in by the Church, and not repugnant to the Holy rule; or, only as the *Bishops* are impowered and Commissioned under the *King*: being here established, I see not, how we can without sin refuse a peaceable compliance with it.

Sec. 55.

And



Self. 56.

And I have reason to hope such a compliance, in a good measure, because those learned Brethren (who, though in their Proposals to His Majesty, they desire that *Chancellors, Arch-deacons, Commissaries, &c. as such, may not pass any censures purely Spiritual*: yet when they say only (as such) it may intimate, they would not deny them under another notion; as Commissioned under His Majesty to do so.) These Brethren, I say, add this. *But for the exercise of Civil Government* (and this, by their words there, may seem to include, the acts of Government in the Church, and ecclesiastical Causes, so far as the Censures are not purely Spiritual) *coercively by Multis, or corporal penalties, by power derived from Your Majesty, as Supreme over persons and things ecclesiastical; we presume not at all to interpose, but shall submit to any that act by Your Majesties Commission.* Were indeed these Considerations well weighed, they would do much to a peaceable obedience.

Self. 57.  
Except. Partic. 7.

7. I know but one material exception more, referring to this charge, that, *The Bishops take too much upon them.* And that is, The matter of *Ordination*, and now, the *Re-ordination*, for thus it is excepted. *The Bishops, some of them—do assume sole power of Ordination and Jurisdiction to themselves.* And now it is farther urged as unsufferable, that upon their re-establishment, they require a *Re-ordination* of all those, who during the late Confusions, were ordained only by a Presbytery.

Self. 58.

In answer to the business of a *Superior ordo, &c.* enough is already said. But to the matter of *Ordination* and *Re-ordination*, I say,

Answ. 1.

1. The Question is not what some challenge to themselves, but how far we may yield in the thing that is challenged, without sin. If some challenge too much, let them answer that: but if we may without sin take from their hands, that which we can legally have from no others, I see not, why we should in the least scruple to take it. That *Their hands are Necessary*, and that none can be regularly ordained without them, is the Judgement of none of the least or lowest in the Church, who think the Scripture speaks clearest on their side

a 150

also. For, Though *Timothy* had the (b) *Imposition of Hands of the Presbytery*; yet it is expressly said, that he had (i) *Pauls* too, and he not acting as one of them, but under a distinct notion, (as the words if well weighed, do more than intimate) for, whatsoever that *χάρισμα* was, which was given by that *Laying on of Hands*, whether the extraordinary gifts of the Spirit, usually, in those dayes, by the (k) *Apostles hands*: or the Gift, i. e. *Authority of Ministry* (whether of a *Bishop* or *Evangelist*, it matters not) whatsoever, I say, the gift was, it seems to be conferred (l) chiefly by the hands of *Paul*, and referred to the hands of the *Presbytery*, (m) but as *assistants*, or *associates* with him. But those texts seem to be more express, wherein not only the *Deacons* were made by (n) the sole hands of the *Apostles*; but also in the ordaining of *Presbyters* we read, that *Barnabas* and *Paul*, those *Apostles*, (o) did ordain *Elders* in every Church as they went; we read not of any other hands with them. *St. Paul* also layes this charge on *Timothy*, (p) *Lay thou hands suddenly on none*, intimating an act, wherein he only was concerned, for, if there were other *Presbyters*, or a *Presbytery* at *Ephesus*; and they necessarily to joyn with him in every Ordination; why is the charge only given to him? why not the same caution urged on them? And in that clause, (q) *For this cause left I thee in Crete, that, Thou—*

(b) 1 Tim. 4. 14.  
(i) 1 Tim. 1. 6.  
(k) Act. 8. 17, 18.  
(l) 19. 6.  
(m) δια τῶν ἁποστόλων καὶ τῶν πρεσβυτέρων.  
(n) μετὰ ὁμολογίας τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων.  
(o) Act. 6. 6.  
(p) Act. 14. 23.  
(q) 1 Tim. 5. 22.  
(r) Tit. 1. 5.

shouldst ordain *Elders* in every City, we see *Titus* infallibly left with authority to do this; but we read not of any others appointed with him. If any object, *He was an extraordinary Officer*, and *Evangelist*; This signifies little, for whatever he was, he was an *Apostolical* person; and for that time, at least, seated at that place for the particular Government of that Church; to perform not an extraordinary; but, a work of standing use in the Church, the administration of an ordinary, and perpetual Ordinance: And why then, in such a work, he may not be conceived to act as a settled ordinary Officer, I see not. This we are sure of, That Ordination was not given in those dayes without the hands of an *Apostle*, or an *Apostolical* person; We are not sure, that it was not sometimes without the hands of the *Presbytery*. Upon these grounds

these learned and conscientious men judge a *Necessity* of the *Episcopal*, or *Apostolical* hands; though not excluding, yet withal not necessarily requiring the hands of *other Presbyters*.

Scil. 59.

See, *3<sup>us</sup> Divin.*  
*Minist. Evang.*  
*2. part.*

On the other side, that, *The Hands of Bishops* are *lawful* in this work, is granted so far, by those; who urge the greatest necessity of the *Presbyterial Ordination*, yet excude not the *Bishop*, who (*in their judgements*) ceaseth not to be at least a *Presbyter*; and the Name of a *Bishop* doth not (*with them*) take away his interest of a *Presbyter in Ordination*: nor nullifie the *Orders*, because *his Hands* were in them.

Now, then if we may but *lawfully* take it at the *Bishops* hands; if it be required to be had from them alone, (though it should be supposed somewhat irregular) and we can have it no other way without the violation of the *Laws* in being: suppose they should sin in assuming that only to themselves, which should be done joyntly with others; yet we should not sin in taking it of them, because they unquestionably have a power, though, possibly, not the sole power.

Scil. 60.

2. It is objected only, *Some Bishops challenge to themselves*, &c. Now the matter is not what some particular men challenge; but what the established constitution is. It concerns not us to be of the same judgement with every particular *Bishop*; but to obey them in that place, where the *Laws* have set them, and in that authority, wherein the *Constitutions* of this Church have invested them. Now the *Laws* of our Church give no such power of *sole ordination*; nor doth any *Bishop*, (that I know, or have heard) practice it. The *Dean* and *Prebends* were of old, I doubt not, accounted a *standing Presbytery* to the *Bishop*, and the (r) *Presence of four of these* are expressly required to every *Ordination*, (*viz.*) The *Dean*, *Arch-Deacon*, and two *Prebendaries* at least: or in the necessary absence of them *four other Presbyters*. Nor may we understand this of a naked presence only; but by the order for the *Practick*, they are to assist in the act too, they are (s) *with the Bishop to lay their hands severally upon the head of every one that receiveth Orders*. And this *Ordination* I never knew questioned by any, that allowed any *Ordination*.

(s) See *Rubr.*  
*in Form of Or-*  
*der. Priests.*

Ordination by Ecclesiastical persons at all. And the (t.) *London Divines* have justified, even in their judgements, the validity of it. (t.) *Jus Divin. Ministr. Evan. Part 2.*

3. The great and only thing, that I know, which affrights men from this Episcopal Ordination, is the subscription by the Canon required; and the Promise which they are to make of obedience to the Bishop. To this I shall only say, Self 61.

1. To omit what was (v) said before, as to the Promise of obedience; We are required no more, than those Reverend Brethren of the Presbyterian persuasion have declared to be their avowed principles. (x) *We are remembred (say they) that in things no way against the Law of God, The Commands of our Governours (not only may, but) Must be obeyed: but if they command, which God forbids, we must patiently submit to suffering; and every soul must be subject to the higher powers for Conscience sake, and not resist: The publick judgement Civil or Ecclesiastical, belongeth only to publick persons, and not to any private man: That no man must be causelessly and pragmatically inquisitive into the reasons of his Superiors commands; nor by pride, and self-conceitedness exalt his own understanding above its worth and office; but all to be modestly and humbly self-suspicious: That none must erroneously pretend to Gods Law against the just commands of his Superiors, nor pretend the doing of his duty to be sin: That he, who suspects his Superiors commands to be against Gods Laws, must use all means for full information, before he setteth in a course of disobeying them: And that he, who discovers indeed any thing commanded to be a sin, (though he must not do it) must manage his opinion with very great tenderness, and care of the publick peace, and the Honour of his Governours. These are our principles. Now then when their avowed principles yield so much, (as indeed all sober Christians do and must,) and, The Bishops require no more, nor are those, who are to be ordained, to promise any more, why may there not be a full compliance here? why may we not promise that, which we acknowledge we are obliged to perform? But,*

2. The Subscription (y) required, is only to these three Self 63:  
Articles. (y) *Can. 36.*

1. That the Kings Majesty under God is the only Supreme Governour of this Realm, and of all other His Highness Dominions and Countries, as well in all Spiritual and Ecclesiastical things and causes, as Temporal: and that no Forrein Prince, Person, Prelate, State, or Potentate, hath, or ought to have any jurisdiction, Power, Superiority, Preeminence, or Authority Ecclesiastical or Spiritual within His Majesties said Realms, Dominions, or Countries.

2. That the Book of Common Prayer, and of ordering Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himself will use the form in the said book prescribed in all Publick Prayer, and Administration of the Sacraments, and none other.

3. That He alloweth the Articles of Religion agreed upon by the Arch-Bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God, One thousand, five hundred, sixty and two: and that he acknowledgeth all and every the Articles therein contained, being in number 39. besides the Ratification, to be agreeable to the Word of God.

Now in reference to this Subscription required, let me but propound these things to be seriously considered, and duly weighed. *Viz.*

*Self. 64.*

1. That this is not an Arbitrary imposition of the Bishops, But they are obliged by the same Law to require it, as others are to do it. They may not ordain, or give Licence to any, which refuse to subscribe, upon pain of their own suspension. So that we can neither impute this to the Bishops; nor deny it ourselves without opposing the standing Laws, which do equally oblige, both them, and us.

*Self. 65.*

2. Nor are the Articles of such a nature, as to startle a sober conscientious person; as such as may not be subscribed without sin. For, the First, The Kings Supremacy, none denies, but the Papists, and some few Sektaries; All conscientious Protestants make no doubt or scruple of it, and can clearly prove it. For the last, The Doctrine of the Church of England, in the 39. Articles, even those Brethren, who dissent

sent from the Government, never charged them with any material error. The scruple only is about the second, The Common Prayer-book, &c.

Here by the way let me but observe how far those Divines of the Presbyterian perswasion, even there where they desire a liberty from this Subscription, do yet acknowledge, how far they can and do consent to the things to be subscribed. Their words are: (2) *We Humbly acquaint Your Majesty, that we do not dissent from the Doctrine of the Church of England expressed in the Articles and Homilies: But it is the controverted passages about Government, Liturgy, and Ceremonies; and some by-passages and phrases in the Doctrinal part, which are scrupled by those whose liberty is desired. Not that we are against subscribing the proper rule of our Religion, or any meet Confession of Faith: Nor do we scruple the Oaths of Allegiance and Supremacy; Nor would we have the door left open for Papists and Hereticks to come in. Now I humbly propose this to be considered, Whether upon this grant there may not be a cheerful subscription, as is required: for, I cannot see more required to be subscribed, than upon the point is here yielded, and consented to, for*

Self. 66.

(2) 2d. Pap. of Propos. to His Majesty. p. 24.

1. Here is professed, *No dissent from the Doctrine exprest in the 39. Articles and Homilies: and That, They are ready to subscribe any meet Confession of Faith, or Rule of our Religion: which those Articles are, and must be esteemed to be, in their judgements, who profess, they dissent not from them. And this is the whole third Article to be subscribed. For that which is objected concerning Some by-passages, and phrases in the Doctrinal part; This is nothing, that should be of any force to hinder this Subscription: which is not that we acknowledge the propriety of every phrase; which is a thing below the consideration of serious men in matter of such weight. Were such a thing as a Confession of Faith put under the curious censures of Criticks and Grammarians, there would still be matter of dispute; but the thing required is of an higher nature. Be the By-Passages or Phrases what they will, the thing which only we are to subscribe, is, That the Doctrine contained therein is agreeable to the Word of God:*

and

Self. 67.



and to this there is a consent, whether those *By-passages* stand or fall. What some have added, *That the Articles are not full enough, nor do particularly enough express all the substance of Faith or Truth to be believed*; This signifies nothing in this case. For, to omit, that, 1. I look upon it as the wisdom of This Church to couch her Articles in those general expressions, agreeable to the *Sacred Canon*, to which all must unanimously subscribe; rather than descend to more particular decisions, which would have been still more matter of controversy: Men according to their various sentiments differing in particulars, and the more they descend to particularities, the wider they are in their judgements, when yet they agree in the general Doctrines. I say (to omit this) 2. The Article requires not our judgement as to any thing else, nor doth it oblige us to believe, that nothing else is agreeable to the Word of God, but that *this Doctrine contained in these Articles is so*. This we see is granted, and why then may it not be subscribed?

Self. 68.

2. Here is no scruple neither at the *Oaths of Allegiance or Supremacy*, which is all required in the first Article, That then may also be subscribed.

Self. 69.

3. The only difficulty is about the second, the lawfulness of the use of the *Book of Common Prayer*, and a promise to use it. Of this I shall give a more full account in the next parts. But in the mean time, let us see what is yielded, and how far we are required to subscribe it.

Self. 70.

1. It is professed by those Reverend Divines, *That, They would not have the door left open for Papists and Hereticks to come in*. Now the use of this Liturgy was ever accounted one Characteristical of our Church, differencing it from the Church of Rome (so far is it from being nothing but their *Mass-book*) and in the judgement of our Governours, who require it, an excellent barre to the door, and a means to keep out Papists and Hereticks. And with this do but compare their professed principles, *That the publick judgement, Civil and Ecclesiastical, belongs only to publick persons, and not to private men*—And this will go very far towards a perswasion of the lawfulness of this Subscription; which in the judgement

ments of our Superiours is so necessary, as to that very thing which we our selves would have to be done: Again,

2. Here is nothing urged against this Subscription, that speaks the particulars of the *Liturgy* and *Ceremonies* materially or manifestly evil; but only that there are *some controverted passages about them*. Now in such things, how much may we yield for peace sake? when if nothing be required, that is materially evil, or manifestly against Gods Word; it is certain we cannot sin in subscribing: But it is not certain we should not sin in refusing; yea, it is certain we should sin in disobeying an established Law, where that Law is not contrary to the Law of God. And that is all that we subscribe; not that it is the best that may be framed, but that it is good, or not contrary to the holy Word, and *may lawfully be used*. And what may lawfully be used, we may lawfully promise to use. *But of this more hereafter.* Sect. 71.

3. Let me adde one consideration more. There cannot (I think) be produced any settled or established Church, or any established order in a Christian Common-wealth, where some subscription, or engagement is not required of all those who are admitted to any publick office or employment in it. Yea, I suppose, it may be made appear also, that the things required by others, are not of lesse, but matter of more dispute and doubt among learned and conscientious men, than these, or any of these are, which are required of us. Look into the *Dutch Churches*, may any be admitted among them to the exercise of a publick ministry, who will not subscribe, or (which is equivalent) expressly own the *Decisions of the Synod of Dort against the Remonstrants*? And those points, I am sure, are an higher controversie, a matter of much more doubt among learned and conscientious men, than any of ours: wherein had our Church decided either way, and required our subscription to it, it would have unavoidably proved a matter of perpetual Schism (as we may justly deem) to the worlds end. Sect. 72.

But to go no further than our own time and place. It cannot be forgotten, nor may it be denied, That even then, when the *Presbyterial Government* was erected by the *Ordinance of the two Houses of Parliament*, the *Covenant* was really made Sect. 73.

a *neither*, or *Shibboleth*, to distinguish parties (to omit, how it was a snare too, to many conscientious men, and so only used; for it is too manifestly known, particularly at *Cambridge*, it was tendered to none but those whom they suspected, and had a mind to eject out of their places) none could be ordained, nor admitted into a living, unless he did subscribe it, and solemnly swear the *Extirpation of the established Episcopacy*; were he otherwise in Doctrine never so Orthodox, and in holy life never so exemplary; nor indeed keep that living whereof he was legally possessed. How many (I say not scandalous and vicious persons, but) truly learned, able, faithful, orthodox, holy men were ejected and sequestered, *only for refusing that Covenant*, and conscientiously keeping close to their *Oaths of Allegiance and Supremacy*? (not to speak of the latter times, wherein the Usurpations, Tyrannies, and Extravagances of men ran up to the height of Enmity against the Church and Ministry.)

Scil. 74.

Now, Brethren, let me beseech you, lay your hands upon your hearts. Might you require Subscription then to your Establishments? And is it, (sin in our Governours now to require the like to theirs; yea, not theirs only, but of this Church and Kingdom ever since the Reformation? Is the established *Episcopacy* a matter of controversie now, and was it not so then? Or, are those only who oppose it, learned and conscientious, godly men; and those only who are for it, men of no learning, conscience, or godliness? Was it lawful for you to require a Subscription to one side of the controversie, which you judged right? and is it not lawful for them to require the same to that part which they judge so? yea, is it not much more legal in them, who require it by the Authority of an established Law, than in those who had no such Authority? In a word, was it by you accounted lawful, that men for the liberty of exercise of their publick Ministry, should not only *subscribe*, but *swear* to endeavour the extirpation of the *Prelacy of England*, which was never proved unlawful to submit to; (though some have judged it so, to exercise) a business which those who were put upon *Covenanting*, had no call to act in; an established Government by a known Law, of full Authority;

and

and this Covenant imposed by those, whose Authority, as to such a thing, is justly questioned, and expressly against the *Royal Assent*, which is essential to a Law of England. And can it with any shadow of Reason be denied to be lawful, to subscribe to that Government which was established of Old, and is restored, and re-established now by unquestionable, and the Sovereign Authority; and when we are only required obedience, not to condemn all other Forms, but only to acknowledge this; and this also, as good and lawful, and agreeable to the Word of God?

Let but men seriously make these reflections in their unprejudiced thoughts, and give an impartial judgment; and they will see no worse conditions required of them, than they themselves did sometimes put upon their Brethren; and nothing required, which is in it self evil, but what may lawfully be submitted to without sin; yea, and ought to be submitted to, rather than violate the Peace, or make Schism and Division in the Church.

2. Having dispatched this matter of Ordination, the remaining difficulty is about the matter of Re-ordination. This is accounted a thing unsufferable; that those who were ordained, and received a Commission to the Evangelical Ministry, must now be forced, in effect, to deny that Ministry so received, and take it up again from the hands of the Bishop: But

In answer to this Scruple, I say,

1. It will be granted, that this is a question that hath not been much disputed, and the examples of the practice are rare in the Church. There are said to be some Ancient Canons which deny and forbid it. And one of those called the Apostles Canons (confessedly later than the Apostles, whose names they bear) decreeth, That (a) Both the Re-ordainer, and the Re-ordained shall be deposed. I know also, there is a common Saw in the *Romish Church*, in that old *Fryers* verse, or thing like a verse.

Bis (b) BOC non dantur; sed (c) EMPU reterantur.

(b) B. Baptismus. O. Ordo, C. Confirmatio. (c) E. Eucharistia, M. Matrimonium, P. Penance, &c. Ultima extrema.

The

to deprec. (b)  
Sect. 75.  
The matter of  
Re-ordination  
stated, and in T  
cleared.  
Sect. 76.  
(a) Si quis Ep  
piscopus aut  
Presbyter, aut  
Diaconus secu  
dam ab aliqua  
ordinationem  
susceperit, depo  
nitor, tam ipse  
qui ipsum ordi  
navit. Can. Ap.  
67.

The Fathers in the *Trent Convemicle* anathematizing all that shall deny the *indelible character* imprinted by those three of their Sacraments, *Baptism, Orders, and Confirmation*; which they deny therefore to be reiterated. But what this *indelible character* is, they have not told us; nor do we find where the *Scriptures* mention it; nor is it (that I know) of such reckoning among Protestants. But though these deny it, yet can any thing hence be an Argument to prove it unlawful to submit to it? Those who herein dissent, will not think themselves bound in other things to be tyed up either by those *Apostolical Canons*, or those other Councils in the business of *Episcopacy*; and why then obliged in this, which they determine with no more Authority? And much less are we to be swayed by the *Papish decisions*, who acknowledge neither their Authority, nor understand their *indelible character*; especially considering

Sect. 77.  
(d) Humph. of  
Reordin. Sect. 2.  
p. 22.

(e) Chemnit.  
Exam. Conc.  
Trident. Char.  
racter. Quod  
Baptismus non  
sit iterandus, de  
magna re agi-  
tur: Patrum  
Gradus illo  
magis Deus  
iuvat.

Illud verò quod  
Baptismus pro-  
prium est, ut se  
demonstretur, ut  
fuit & times  
indistinctum.

(f) Baldwin. de  
Calib. Conc. 1.  
466. cal. 6.

Quod si quis existimet se tranquillius suo in nostris Ecclesiis officio persungi posse, peritiam nostris visibis ad sacri-sanctum ministerium utatur: nihil obstat, quin ad maiorem nostris accipere possit: nec enim ead. m. est ratio Ordinationis ac Baptismi: qui iterari non potest: Nec enim Sacramentum est Ecclesia, illa autem vocationis tantum vim.

2. That this is not a thing so strange or new in some Protestant Churches, a learned man (d) (who (it seems) hath studied this point for the satisfaction of his own conscience, as to his own practice) doth furnish us with these two Testimonies (for the Books, I confess, I have not by me, to examine) one of Chemnitius, who saith, (e) That Baptism is not to be repeated, as a thing of maghtr, because in that God enters into a Covenant of grace with us. But what is proper to Baptism, viz. That it may not be reiterated, They (i. e. the Trent Fathers, for which he blames them) have transferred to their own orders too. Surely, if this denial of iteration of orders be blameable in the Papists (as in that learned mans judgement it is) it cannot be blamed in us to allow it, unless to deny, and allow be the same thing. The other is, Dr. Baldwin, that learned Professor at Wittenberg, giving his judgement in this case, which he putteth thus; viz.

Whether a man ordained by the Papists may be ordained again by us. In his answer, he maintains the no necessity, but clearly alloweth the lawfulness of it (f) If any man, saith he,

Quod si quis existimet se tranquillius suo in nostris Ecclesiis officio persungi posse, peritiam nostris visibis ad sacri-sanctum ministerium utatur: nihil obstat, quin ad maiorem nostris accipere possit: nec enim ead. m. est ratio Ordinationis ac Baptismi: qui iterari non potest: Nec enim Sacramentum est Ecclesia, illa autem vocationis tantum vim.

think that he can with more tranquility, or freedom, perform his office and duty in our Churches, if also he use our Rites, (i. e. enter our way) into the Sacred Ministry, nothing hindering but that he may also receive Ordination from ours; for there is not the same reason of Ordination, as of Baptism which may not be iterated; for this is a Sacrament, that only an external Rite of the Church.

3. That the former Bishops of England were against a Re-ordination, is confessed; but wicah it must be acknowledged, that the case with them, and among us now, is far different. The question then, was concerning the admission and reception of those who had received Orders in Forraign Churches of the Presbyterian way; as the Scottish, Dutch, or French; for several instances may be given of some of them received and admitted into English livings and preferments. The question was, Whether these being ordained only by Presbyteries, the Churches from whence they came having no Bishops, they should be re-ordained here, before they should be admitted to English livings, who had an Episcopacy over them. In this case they concluded in the Negative, and that charitably, and like Christians; for in those Churches which had no Bishop, an indispensable necessity lieth upon all that will be ordained, to receive their orders in the way that is current among them, or they must have none. And I never heard of any of our Church, that did upon that account pronounce their Ordination null, or their Ministry void; but did acknowledge it (though not so regular, as they judged it should be, yet) valid being done. (g) If the Orthodox Presbyters (said a Reverend Bishop of our Church) are by an insuperable necessity forced to ordain other Presbyters, that the Church fail not; (the Church and Ministry being but res unius atatis, and in one Age gone, if no Succession of Ministers be provided; and if Presbyters ordain not, there are no other to do it) in this case I should not dare to pronounce such Ordinations void. Upon this account, the Bishops had reason not to require of them a Re-ordination, because they denied not the validity of their Ministry, nor would be so unchristian as to unchurch those that gave it, an invincible necessity putting them upon this or none.

sect. 78.

(g) Si Orthodoxi Presbyteri, ne pereat Ecclesia, alios Presbyteros cogantur ordinare; ego non ausim huiusmodi ordinationes pronunciare irritas. Daven. Decretum. Quæst. 42.



Sect. 79.

But the case with us is of another nature, and a different consideration. It is now, not concerning the admission of strangers into our Churches, who regularly could have no other but a *Presbyterial Ordination* in their own, from whence they came, and to whom we are to give the *right hand of fellowship*, notwithstanding this difference in an external Order; but concerning the members and subjects of our own, who by the standing Laws of this Church and State were bound to receive, and legally could receive only that Ordination, which could not be conferred without the hands of a *Bishop*; and which they might have had, had they not first by a popular fury thrown out the *Bishops*: So that though the Ordination received from *Presbyters*, as to the Ministry it self, may be yielded *valid*; yet here, as to the manner and entering into it, it will be in every Episcopal judgment, (and considering the Laws establishing *Episcopacy* here, never yet repel'd, I see not how it can be otherwise.) accounted *Schismatical*. The former *Bishops* would not require *Re-ordination* of those who came from other Churches, which were *Presbyterial*, because they denied not their *Evangelical Ministry*, as to the substance of it; that they might not seem to condemn those Churches, as no true Churches of Christ; Yet, instances may be given of some that were of this Church, whose *Ordination* would not be allowed which they had taken abroad from a Foreign *Presbytery*, which they might have had, but refused from the *Bishops* at home: And upon the same reason now, of their own members, they also require a *Re-ordination*; that they may not condemn themselves as Antichristian, nor justify the popular fury that cast them out, nor countenance a Schism in our own Church.

Sect. 80.

4. But the main of our enquiry must be, not how justly or rationally they may require it; but how far those who are concerned may submit to it being required. The reason of exacting it, and the prudential consideration of it, our Governours who require it, I presume are able to give, though it concerns not us to be curiously inquisitive into the reasons of their commands (as was before acknowledged.) It concerns us only to sacrifice our souls in this, whether we may obey or no; whether should

should those, whom it concerns, lie under a guilt of sin should they submit to a *Re-ordination by Episcopal hands*? I am fully convinced, they should not. For, whatsoever may be the judgements of men, and the practice of some Churches at some time, yet sure I am

1. We find not in the whole Scriptures any thing expressly forbidding it, or, that I know, tending thereunto. There is much stress laid upon *One Baptism*: but no such thing upon *One Ordination*: It is then such as cannot be condemned as *Contra Fidem*.

Scilicet. 81.

2. Nor is it *Contra Bonos Mores*. I know not which way it can be charged to do any thing to the hinderance of a sober, just, or godly life. Men may be as ardent in their affections, as devout in their worship, as conscientious in their obedience to God: as loyal to their King: as humble, sober, meek, just, charitable to their Neighbours, as they are, or may be without it. Yea, in some cases it furthers and helps forward these duties: for before, some conscientious men did doubt of the *Mission* of their Ministers, (how justly, I dispute not, but they did so) and were under a temptation to reject their message: Now they acknowledge them indeed *sent*, and legally established and *Commissioned*; and their words now have authority, and their Message received, as of *Embassadors of Christ*. How much this conduceth to perswade men to obey the Gospel, which they preach, I need not use many words to prove; The experience of Thousands will attest and evidence it. And that it hinders not, yea promotes obedience to Rulers, is clear; for the very submission to it, is an act of obedience to their Laws. So that this *Re-ordination* being neither against Faith, nor good Manners, I see no reason, but that (according to that known (b) rule of St. Austin) it is to be held and reputed indifferent, and to be kept and observed for their sake, and communion among whom we live.

(b) Quod neque contra fidem, neque contra bonos mores injungitur indifferenter est habendum, & pro eorum, inter quos vivitur, societate tenendum est. Aug. ad Jan. Ep. 118.

3. We may well distinguish between what is necessary *ad essentiam ministerij*; and what is necessary *ad exercitium pro Hic & Nunc*. A man may have all things conferred, which pertain to the essence or substance of *Ministry*; and yet, there may be an use, yea an accidental, and occasional necessity

Scilicet. 83.

fity

(x) *Humph. of*  
*Re-ord. Sect. 2.*  
p. 16.

sity of something else to enable him to exercise his Ministry at such a time, and in such a place. Or, (which comes all to one) as (x) one distinguisheth, between, what is required to the setting apart a man to the office of a Minister in the sight of God: and what is requisite to make him received as such among men, and give him full authority, and repute to execute his Ministry in the Place or Church where he is, or shall be called. So that even those, who judge their former Ministry valid in *foro Dei*, and may not therefore renounce it as null: (nor indeed is that required) yet may see, as a necessity from the Pleasure of their Governours; so a lawfulness in the thing, *viz.* To be ordained again: Not to make them simply *Ministers* or *Presbyters* anew; but to make them *Presbyters*, for (as our Church useth the word, which is equivalent) *Priests of the Church of England*; i. e. that, they may have authority to use and exercise their Ministry, and be received as such in *This Church of England*, and particularly in those places, where they shall be called to minister. For, thus saith the Bishop in the Ordaining him. (i) *Take thou authority to preach the Word, and Minister the Sacraments in the Congregation where thou shalt be appointed.* Whereby there is not only a Ministry conferred; but an authority to exercise that Ministry in the *English Church*, and a freedom, a legal and regular liberty to use it in the place to which he is called. And what sin or inconvenience there may be in this, I cannot imagine.

(i) *Form of Or-*  
*der. Priests.*

*Sect. 84.*

4. Yea, we shall find some foot-steps of such a thing, as a repeated Ordination, and a New Imposition of Hands in the Scripture practice too; which will prove it lawful, and in some cases convenient, as when a man is sent to a new place, and in a new particular Mission, though he were in the Ministry before. (It is not only my notion, but having communicated my thoughts, I have met with divers of the same judgement in this, and have since seen this Argument gathered up together in its full force by (k) *Master Humphreys.*) It is evident, That *St. Paul* was made a *Minister* and an *Apostle* by *Christ* himself, who saith, (l) *I have appeared to thee for this purpose, to make thee a Minister— And now*

(k) *Humph. of*  
*Re-ord. Sect. 1.*  
p. 6. & Sect. 4.  
p. 30.

(l) *Act. 16. 16,*  
17, 18.

now I send thee to the Gentiles, to open their eyes—Here he was made a Minister, and had the office of Apostleship conferred upon him. This he stands upon, (m) Neither of (n) Gal. 1. 1: man, nor by man, but by Jesus Christ— This he pleads as his undoubted call, when ever he is called in question. He is now then estated and invested in this office and function. Yet we may well conjecture, (and some think it cannot well be denied) that Paul was confirmed in this Ministry by the imposition of the hands of Ananias, (n) who put his hands on him—and he then was filled with the Holy Ghost, was baptized, and then went and preached. But, clearly, after this, we find him again (o) Separated to the work of the Gospel by Prayer, and laying on of hands. With him, take his Companion Barnabas; it is clear, He was (p) sent forth before by the Church at Jerusalem; and it is not probable that He so famous a Minister should be in such a work without Ordination: yet He also with Paul in the forenamed place, hath a New Ordination. Separate me Barnabas and Saul (said the Holy Ghost) to the work wherunto I have called them. And they did so. (q) When they (i.e. Nicer and Lucius) had fasted and prayed, they laid their hands on them, and sent them away. They were called now to go upon a special Mission, to preach the Gospel at Seleucia, Cyprus, Salamis, Paphos, &c. and are sent out by a New Ordination. And the same reason, shall justify persons that submit to a Re-ordination now, which may be given of the Imposition of hands upon those two, who without controversy, were in the Evangelical Ministry, and their office before. There was indeed the special command of the Holy Ghost; true, but the Holy Ghost commands nothing to be done, but the thing it self hath its proper reason and end. To give them the Ministerial or Apostolical office it could not be; for that needed not, they had it already. But it was to send them out to a particular work, to give them a just repute in the places to which they were sent, to put a due valuation upon them, that they might be received as the Ministers of God, and Apostles of Christ. And upon the same reason, or the like, thus satisfactorily may any conscientious Christian submit to the requi-

(2) Acts 9. 17,  
18, 20. with  
Acts 22. 14, 15,

(o) Acts 13. 3.

(p) Acts 11. 23

(q) Acts 13. 1-3.

required Re-ordination, though he still stand upon his former Ministry as valid in *foro Dei*, and all his former Ministerial acts by virtue thereof good and valid too: yet, as the case stands with us in *England*, wherein the Laws suffer none to exercise their Ministry unless ordained, or at least allowed and licensed by the *Bishop*: and wherein many will not; some perhaps out of conscience cannot (suppose it their weakness) hold him for a true lawful Minister otherwise, at least not a Minister of the *Church of England*. He may, I say, considering these cases, submit without sin, and for these reasons take this new Ordination, That he may have both a full and free authority from the Laws to exercise his Ministry: and that he may be received, as an allowed Preacher, a Minister legally sent, as to the exercise of his function, with freedom, acceptance, and success with those among whom he is placed. Before I leave this instance,

Self. 85.  
(r) *Humph.* of  
Reord. Sect. 1.  
p. 7.

5. What if I should adde this, which I look not upon as an idle conceit, but a rational conjecture of (r) the fore-named Author, gathered from this new Imposition of hands on *Paul* and *Barnabas*. That if a Minister have a call to a new place, or a new special work, though there be no necessity of it, yet he lawfully may have a peculiar Ordination to that place and work; so far, that, if the hands of a *Bishop* and other grave persons were laid on him afresh, with fasting and prayers for Gods blessing on him in the same, no man can rationally judge, that in so doing, either the *Bishop* or himself should be involved in any guilt of sin.

Self. 86.

(s) 1 Cor. 9 16.

6. But as to our case, Those who are called to the Evangelical Ministry (so they are, and so they judge themselves to be, who have been ordained by the *Presbytery*) are obliged, for a (s) Necessity is laid upon them to preach the Gospel, and to administer the Ordinances of Christ to that Congregation, where they are placed; leave and liberty they may have to do this, if they will thus far submit to the *Episcopal* authority. Now, sure I am, that *Woe* is unto them, and they sin, if they do it not, where they may have leave and liberty: but I am not sure, they should sin if they should submit to this *Episcopal* Ordination superadded to their former

that

that they may have liberty and authority to exercise that Ministry in this Church, which they have received: Nay, very probably, yea, I think, infallibly, they should not sin in this; but should sin certainly if they would rather lay down their Ministry, and forsake their work and standing, than submit to this Ordination required. Now then, whether it be fit to commit a certain sin, such as laying down our work, and the exercise of our Ministry, upon the doubt or fear of but a supposed sin, in taking a new Ordination, which is in this case but a Confirming of us in our Ministry: let any serious considering man judge.

7. Yea, it seems not only a thing lawful, that may be done, but according to our present state (if required) a duty, that must be done; upon the account of that Obedience which the Gospel requires (1) *in every soul to the Higher Powers*, (1) Rom. 13. and this *For conscience sake*; and to (2) *every Ordinance or Politic among men* (for that, I conceive, is the genuine meaning of that *Ἀνταγωνισμὸν ἡτοίμα* in the *Apostle*.) (2) *Whether to the King as Supreme, or to other Governours commissioned by him, for the Lords sake, and because so is the Will of God, that we should do.* For, if we yield to *Episcopacy*, (though not as a Divine, yet) as an Humane Constitution, not repugnant to the Word of God; and so much without doubt (whatsoever it be more) it is with us, being established here by the known Laws: When then they require this of men, I see not how it can be avoided, but, by virtue of those fore-mentioned texts, it ought to be done. *Re-ordination* being in this case (as is well noted) but a submission to that Order of Church Politic, which is by the established Laws (made by the Powers not only in being, but who have the undoubted Sovereignty and legal authority) again set over us. In a word,

8. Lastly. It is not of no consideration, that we in this case not only consider what is necessary to make a man a Minister of Christ; but also what is requisite to qualify a man for the legal maintenance which doth belong to such a Ministry in England. And those who deny the necessity of a superadded *Episcopal Ordination* as to the former end; yet must see a necessity, at least the use and lawfulness of it to the latter,

Self. 87.

(1) Rom. 13.  
1. — 5.  
(2) 1 Pet. 2.  
13, 14, 15.

Self. 88.



latter. Upon such an account as this no man ever questioned the lawfulness of a *double Marriage*. When the late *Usurping Powers* required this to be *Solemnized by the Civil Magistrate*, no man doubted, but those, who were either not satisfied in Conscience of that way; or doubted the ill consequences, when the tide should turn, the Laws, as then standing, not allowing the Legitimation of the issue of such a Marriage, might lawfully, (as many, and all wise men did) be *Married again* by the Minister according to the Laws in force; without incurring the guilt of any sin thereby. And why may not a second Ordination be admitted upon the consideration of the like consequences? One is no more a *Sacrament* than the other: One is as much an *Ordinance of God* as the other: The *Name of God* would be no more taken in vain in the one, than in the other: Nor can I, by any thing in Scripture, find there should be any sin in the one (as before it is stated) than in the other. Sure I am, the *Holy Scripture* no where condemneth it; hath no where given us a Law against a second Ordination; and (x) *where there is no Law*, how there should be a *Transgression*, I say not, I, but a wiser than any of us, even *St. Paul* himself could never see.

(x) Rom. 4.15

He that is desir'd to see more of this Subject, let him consult that little book of *Mr. Humphreys*, professedly handling this question of *Re-ordination*: where he will see the lawfulness of it (at least as to the receiver) clearly, and fully proved; the main doubts and scruples about it, and difficulties in it untied, and solved: To that I referre the Reader. In the mean time, This may be enough to perswade, and shew that men lawfully may in this thing submit to, and comply with the Orders of our Superiours without sin.

Having now solved these doubts as to matter of *Ordination*, and *Re-ordination*, and answered all the most material Objections, I hope, I have laid such grounds as may satisfy all serious and considering men of the (if not necessary, yet) lawfulness of our submission to the Government, the *Episcopacy* established with us, notwithstanding these great exceptions taken against them, in matters referring to the first general head: wherein the *Bishops* are said to take too much upon themselves; and to challenge a power which is not theirs.

CHAP.

C H A P. VI.

*The other general Exception against the Bishops, as hindering the particular Pastors from the exercise of their Office answered.*

When I have satisfied the scruples that refer to the next general head, I think I have said enough as to the matter of Government; and shall have sufficiently cleared this. That notwithstanding all this there may be a peaceable submission, a due conformity lawfully yielded.

Scilicet 1.

2. This Exception is. *That the Bishops (as they are said to take too much upon themselves, so) will not suffer others to take their due, but hinder the undoubted Officers of Christ, the Pastors of particular Churches from the exercise of their office, particularly (as some have objected) that part of Government and Discipline, which they think they should, and do judge they are called, and have authority to administer: every particular Pastor being bound to a personal ministrations of all the Ordinances of Christ, in that particular Church committed to his charge. So it is objected.*

1. General Exception.

To this the Answer is readily returned, in few words.

Ans. 1.  
Scilicet, 2.

1. That the particular Pastors of the several Congregations are the undoubted Officers of Christ, there is none, that I know, among all those concerning whom the dispute now is, who doth in the least deny.

2. For the main unquestionable parts of their Office, they are so far from being hindered the exercise of them, that they are most expressly enjoined to perform them. For the preaching of the Word, and Administration of the Sacraments, the two principal works of the Evangelical ministry, they are expressly sent to do them; and have these given in charge to them in the very forme of their Ordination (a) *Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be so appointed.* Here are the *Keys* expressly given into their hands,

Scilicet 3.  
Ans. 2.

(a) Form of Order. Priests.

and no small part of the *power of the Keyes*, viz. *The Key of Doctrine*, to preach the Word, which was never denied them; and *the Key of Discipline* too, thus far, as to open the Door, and let persons into the Church by *Baptism*, when the same authority is given them to administer the Sacraments, as to preach the Word. Yea, farther

Self. 4.  
Answ. 2.

(b) Form. of  
Order. Priests.

(c) John 20.  
22, 23.

The Form u-  
sed, Receive the  
Holy Ghost. —  
vindicated.

Self. 4.

(d) Joel 2. 28.  
with Acts 2. 1.  
— 20.

3. Is not a great part of the power of *binding* and *loosing* put into their hands? Have they not this Commission given them (yea before they receive their particular Mission by the Bible put into their hands) at the very imposition of the Bishops, and other Presbyters hands? in these words (b), *Receive the holy Ghost, whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: And be thou a faithful dispenser of the Word of God, and of his holy Sacraments In the Name of the Father, and of the Son, and of the holy Ghost.* Where, observe, Their Commission is given them, in the very same forme which (c) *Christ* himself used in commissionating his *Apostles*; which some have quarrelled at in the practice of our Church; as if it were an abuse of the Scripture, and assuming a power which *Christ* never gave to the *Bishops*, *To give the Holy Ghost*; nor is the *Holy Ghost* given to all on whom the Bishops so lay their hands. But indeed the Exception is groundless, nor may this Form with any reason be quarrelled at; for (that by the way I may here vindicate the innocency of the Church in this) know,

1. Neither doth our Church pretend, nor the Bishops assume a power of *giving the Holy Ghost*; as the *Holy Ghost* is taken to signify the *saving graces of the Spirit*, whereby a man is regenerated, sanctified, or made holy, who was not so before: Or, as it signifies those *χαρισματα*, or *special gifts of the Spirit*, which were in the *Apostles* dayes frequently given, and poured out; accomplishing therein (d) those Prophecies of old, concerning this large effusion of the Spirit that should be in the dayes of the Gospel: Or, indeed, as it signifies, *These inward endowments, gifts and abilities*, which are requisite to qualifie a person, and make him fit to be ordained to such an Office; for these are indeed *the gifts of God*, and in a good measure supposed to be already in the person, who is therefore first.

first examined, that the *Bishop* may in some measure be satisfied, that he hath these abilities. who comes to be ordained: It cannot therefore be rationally supposed, that the Church should pretend to give these at the Ordination.

2. Nor doth the Text necessarily speak of the *Holy Ghost* in that sense; for, though beyond all controversy *Christ* had power to give the *Holy Ghost*, (the *Holy Ghost* proceeding from him, as well as from the *Father*) who did promise (e) (e) *Joh. 14. 26.* to send his Spirit, who, when sent, was to teach them all things; & 15. 26. (i. e.) every way to qualify them for, and enable them proportionably to the work in which they were to be employed; yet he doth expressly tell them, that this effusion of the *Holy Ghost* upon them they were not to expect whilst he was with them; nor to receive till after his Ascension. (f) *If I go* (f) *Joh. 16. 7.* not away (saith he) ὁ Παράκλητος (this Spirit, who was to enlighten, teach, comfort, &c.) will not come unto you; but if I depart, I will send him unto you. And accordingly we find he did, when after his Ascension he sent this Spirit in (g.) fiery (g) *Acts 2. 3.* cloven tongues upon them. Yea, it seems to be evident, that *Christ* did not at this time (when he breathed on them, and said, Receive the *Holy Ghost*, &c.) indue them with those gifts, because after this, we find his command to them (h) to (h) *Luk. 24. 49.* stay at Jerusalem, until they should be indued with this power from on high. Nor need we say (as one (i) doth). That (i) *Mart. ex.* the Spirit was here given only thus far, as that they were lightly Brent, and in a small measure sprinkled with his grace, being afterwards more fully to be indued with his power: For, though it be indeed the work of *Christ* to give to those whom he calleth to the Pastoral Office, such gifts and sufficient endowments, as shall make them fit for, and in a good measure able to perform that charge to which they are called; yet in this Commission *Christ* doth not (as even the same Author confesseth) so make them presently Preachers of the Gospel, as immediately to send them forth to the work; but they are yet to stay till this power, and these abilities be given them from above; and therefore,

3. It may very probably (if not certainly) be supposed, that by the *Holy Ghost* there given, is meant, the Gift, or Authority of the Evangelical Ministry, whereby they were made Apostles.

Self. 5.

(f) *Joh. 16. 7.*

(g) *Acts 2. 3.*

(h) *Luk. 24. 49.*

(i) *Mart. ex.*

Self. 6.

(k) 2 Thess.

1, 8, 9.

(l) 1 Cor. 12.

4, 5. & per 10-  
lum.

(m) Rom. 12.

6, 7.

(n) Ephes. 4.

8, 11.

(o) 2 Cor. 3.

6, 8.

Διακονία, &amp;c

Δι' αὐτοῦ τῆ

πνεύματος.

Apostles, and Preachers to the world, for the collecting and gathering a Church to Christ, and for the feeding and governing that Church being gathered: Preaching and proclaiming Remission of sins to the world, upon their sincere Repentance from dead works, and unfained Faith in Jesus Christ; and Retaining the sins, and preaching the certain condemnation of those who will not repent, nor (k) obey the Gospel. For these Ministrations are all The gifts of the Spirit, as the Apostle (l) evidently teacheth. There are (saith he) diversities of gifts, but the same Spirit: What gifts? It followeth, There are Differences of ministrations, &c. And if we consider the whole series of his discourse in that Chapter, concerning the several Members of the body having their distinct offices, we must acknowledge, that he speaks there not of Gifts as endowments, and inward qualifications of men, but chiefly as of their capacities and relations in the Church, the places and offices to which they are called, and the works to which they are sent: as, Apostles, Prophets, Teachers, &c. which Ministrations are all from the same Spirit, and called Gifts also. (m) Having gifts differing—whether Prophecy,—or Ministry.— And Christ is said to have (n) given gifts, when he sent Apostles, Prophets, Evangelists, Pastors, Teachers. So that we may well conceive, that the thing which Christ doth, when he saith, Receive ye the Holy Ghost, is, but to give them their Commission, constituting them his Apostles and Messengers to the world; empowering them to remit or retain sins: To preach pardon and peace, and to absolve the penitent, or to cast out and cut off by excommunication the impenitent: In a word, he committeth to them the charge of the Gospel, or that ministration which is the (o) ministration of the Spirit; constituting them Ministers of the New Testament, not of the letter, (as in the Law) but of the Spirit.

4. And in no other sense doth our Church use this Form in her Ordinations: not pretending to give the inward either sanctifying Graces of qualifying gifts of the holy Ghost; but indeed giving a Commission to, and conferring upon the Person ordained the charge and Authority of the Evangelical Ministry, which is the ministration of the holy Ghost. And why the

the may not most conveniently make use of the same Scriptural expressions, when she conferreth the same Authority, as to the Preaching of the Doctrine of Faith and Repentance, which is as the Key of heaven committed to their ministry, which bindeth, or looseth: *Remitteth, or Retaineth sins*: I have not yet seen any sufficient reason given. But

Neither is this all the Authority which the particular Pastors are allowed with us: *viz.* To preach the Word, and by Doctrine to bind or loose: for, there is yet somewhat more committed into their hands. Some part at least, yea a very great part of Discipline too, even in those very parts of Discipline which are said to be denied them. As

Self. 8.

1. *Publick Admonition*: I have sometimes wondered, that this should be charged upon the Bishops, and laid as a great exception to their Government, *That the particular Pastors are hindered from the exercise of their Office*, and in this particular, *The publick Admonition of particular offenders*: When we may admonish, and ought to do so, not privately only, but publickly also. Yea, before the Bishop layeth his hands on any, he requires their promise to do it, and they engage it. For so is the question; (p) *Will you be ready with all faithful diligence to banish and drive away all erroneous and strange Doctrines, contrary to the Word of God; And to use both publick and private Monitions and Exhortations, as well to the sick as to the whole, within your Cures, as need shall require.* The Answer is, *I will, the Lord being my helper.*

Self. 9.  
Publick Admonition.

(p) Form of  
Ord. Priests,  
Quest. 3.

2. *Absolution of the Penitent* is another part of Discipline. And are we hindered from this? neither. For, we are not only in our own Publick Offices, after the Confession of sin, to pronounce in general: *The Absolution to those who truly repent*; but particularly also, in the Visitation of the Sick, upon their serious and credible profession of Repentance, in the name of Christ to Absolve that particular person. And though indeed we have no power (nor is it fit we should) to give Absolution to any who lieth under a Publick censure; (all reason requiring, that the same hand which bound, should also loose; Nor can it be jugged that a particular inferior Pastor hath authority to take off the censure put by the Authority of a publick Court)

Self. 10.

Absolution.

yet.



yet those who have known the exercise of Discipline among us; know also, that as the *Sentence of Excommunication* being passed in the *Bishops Court*, it is to be pronounced by the *particular Pastor* in the *Congregation*: so by him also (the *Bishop* being first satisfied) the *Penitent* is to be again received in. So in the case of other *Censures*, though the *Sentence* passe in an higher Court, yet the *particular Minister* is to manage it, in the *Publick Admonition* of the *Offender*, and *Absolving* and *restoring the Penitent*.

Self. II.  
Suspension.

(q) Rub. 2. &  
3. before the  
Communion.

3. Again, In case of *Scandal*, and notorious sin, we are not onely permitted, but every *particular Pastor* is expressly enjoined to exercise that part of *Discipline* in *Suspension* from the *Holy Table*, the *Sacrament of the Lords Supper*. Consult the *Rubrick* of our *Communion*, ye will find this power put into the *Ministers hands*. (q) *If any of these* (sc. who would communicate,) *be an open, notorious, evil liver, that the Congregation by him is offended, or have done any wrong to his neighbours, by word or deed: The Curate having knowledge thereof, shall call him, and advertise him in any wise not to presume to come to the Lords Table, until he have openly declared himself to have truly repented, and amended his former naughty life; that the Congregation may be thereby satisfied, which afore was offended: And that he have recompensed the parties whom he hath done wrong unto; or at least declare himself in full purpose so to do, so soon as conveniently he may. But what, if notwithstanding this, the person will not be warned to keep away; may the Minister do no more? yes, he must not suffer him to come; for so is the very next Rubrick. The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties---be content to forgive, and to make amends---and the other will not be perswaded to a godly unity, The Minister OUGHT to admit the Penitent person to the holy Communion, but not him that is obstinate. Yet again consult the Canons and Constitutions, which were, and are to be observed in the Church of England; there ye find this expressly enjoined. NO Minister shall in ANT WISE admit to the receiving of*

of the holy Communion *ANT* of his Cure or Flock, which be openly known to live in sin notorious without Repentance: *NOR ANT*, who have maliciously and openly contended with their Neighbours, until they be reconciled: *NOR ANT* Church-Wardens — who having taken their Oaths to present to their Ordinaries all such offences as they are particularly charged to enquire after — shall ( notwithstanding their Oaths, the faithful discharge whereof, would be a chief means that publick sins — might be reformed and punished ) wilfully, and willingly, and irreligiously, incur the crime of perjury, in neglecting or refusing to present such publick Enormities. —

These are the expresse constitutions of our Church, that would every Pastor be careful to do in this case, as he is not only permitted, but enjoined to do ( so far are we from being hindered the exercise of our Office ) there would be no ground for that grand charge of promiscuous admissions, and impure mixtures at our Communions. And if this part of Discipline be not put in due execution, it is not because the Pastors are not suffered to do it, but because they are not careful and diligent to do what they are not only suffered, but required to do. Let us then not lay the fault upon the *Prelacy*, or the *Government*, which must lie at our own doors. Once more,

4. Can we say that we are hindered from the exercise of our undoubted Office in point of Discipline? when yet at the very time when we receive our Commission and Ordination, we are required, and do promise and engage our selves to do it; for thus is the Question put:

*Will you give your faithful diligence alwayes to minister the Doctrine and Sacraments, and Discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same, according to the Commandments of God, so that you teach the people committed to your charge, with all diligence to keep and observe the same? The Answer is, I will do so by the help of the Lord.*

Now then let but a serious considering man look what is required of every particular Minister in his peculiar charge, even by the Constitutions of this Church, as established under *Episcopacy*;

Self. 12.

Self. 13.

copy; and judge whether it can with any shadow of reason be said that the particular Pastors are hindered from the exercise of their undoubted Office. Let but every Minister in his place seriously and faithfully set himself to perform those several duties and offices, which he is not only permitted, but required to do, and he shall have no reason to complain for want of work. If any particular person have been hindered from the actual exercising of any of these, by any particular person or Court, (suppose it not for any default in himself, yet) it is irrational to make a personal fault to be an irregularity in the Government and Constitution: Such miscarriages are not to be imputed to the Church, or the Prelacy, when the contrary is manifestly required in the Publick Forms, Rubricks and Canons. This Exception then is not wholly just, That the particular Pastors are hindered from the exercise of their Office; for in a very great measure, and the most and chief parts we see the contrary.

Self. 14.  
Excommunication, in whose  
hands,

נרנ

אדם  
And. Dica.  
נרנ

(C) Druf. de  
Trib. eccl. lib.  
3. cap. 11.

(C) 1 Cor 5:3  
4. 5.  
(t) κρίνει  
(u) συζητήσας  
τον ἕμμεν.

(x) 1 Tim. 1. 20

4. For the power of *Excommunication*, this is indeed denied them; nor can I find that in any Age, either in the Jewish or Christian Church, any single Minister of a particular Congregation challenged it, or that ever any Church allowed it. To omit the practice of the Jewish Church, where the learned know, that a particular Priest or Levite never had that power; but even their *Niddui*, the least and lowest of their Excommunications, was passed in a Court (though a lower and more private one) but their greater Excommunications, both their *Cherem*, or *Anathema*, and especially their *Shammatha* (which was called *Excommunicatio in secreto nominis Te-tragrammati*, the Form whereof we find recorded by (r) *Drusus*) were passed no where, but in the publick Courts, and Ecclesiastical Consistories, in the face of the whole Church. The first that we read of in practice in the Christian Church, is this Excommunication of the (s) incestuous Corinthian: This now was not the Act of one single Minister in Corinth, but of the Apostle himself first (t) judging and sentencing, (though absent) and then charging the Church (when (u) gathered together too) to see it executed. Another we read of, is that of (x) *Hymenæus* and *Alexander*; this an A-

postolical

apostolical Authority. Whom I. (St. Paul himself.) have delivered unto Satan. And I dare challenge all the contrary minded to shew me any Church well regulated and constituted, where ever this was intrusted in the hands only of the Minister of a particular Congregation. Sure I am, had there been any such, we should have heard something of it in these dayes of Contention: But in all those varieties of Forms and wayes of Government pleaded for, none yet pleaded for this, but would have it in other hands. The Separatists, and with them, those of the Independent, and Congregational way, who are for a Democratical Government in the Church, place the Power of the Keyes, and this in particular, in the Collective Body of the Congregation together; the Pastor having but his single Vore, and perhaps pronouncing the sentence as they decree. And in the Presbyterian way, it is as little allowed to the Parochial Pastor; for though he with his particular Eldership be allowed the exercise of some lower censures, yet this of Excommunication is solely referred to the Classial Assembly: And if our Brethren account it there fit to deny this power to the particular Pastor, and fix it in the Classes: Why it may not now under Episcopacy be also denied to the Parochial Pastor, and reserved to the Bishops Consistory, I see not: That the same thing should be no fault in the Presbyterian way, and a great fault in the Episcopal, seems somewhat strange; we have therefore reason to judge, that this particular is no part of that undoubted Office, which our Brethren say, The particular Pastors are denied the exercise of; when in their own way they do not allow it him.

4. But suppose there were many parts of the particular Pastors Office, which we were hindered to exercise, what must we conclude? Is it therefore not lawful for us to submit? Or, are we bound to exercise all that we judge to belong to our Office, whether we may be suffered or no? The truth is, where we have liberty, we are obliged; but where we are powerfully restrained, we are not. Our Ministry it self we cannot publicly exercise without leave and license from the Magistrate in his own Dominions, and from those Governours who are set over us in his Church. And that we may sit down in peace, when hin-

Sell. 15.

dred from the whole: We may also, when hindered but in part, and may yet have liberty to perform the principal parts of our work: To preach the Word, and Administer the Holy Sacraments. If the Laws and Powers, under which we live, deny us liberty to exercise what we are called to; if causelessly, it is their sin, and they alone must answer it: but there can be no sin in our submission; and forbearance, when we cannot help it. Infallibly, if we are diligent, sedulous, and faithful in doing all that we can, and that we have liberty to do: that we do no more, will not be imputed, as a fault, to us, by any rational man, nor will it be by the *Righteous God*. Yea, we shall be very much eased of a very Great Charge, and much of that account will be taken off from us, which would, and must have been required of us, if all these things also should be laid upon our shoulders. But certainly the *most gracious God* will never make us accountable for that which we had not in charge. And seriously, I know not any Minister, who faithfully desires the discharge of his duty; but he would be willing, very willing to be confined to his Study, and the Pulpit (and could find work enough there) if he might with safety and a good conscience be excused from the performance of all other charges and duties.

## CHAP. VII.

### *The Conclusion of this Part.*

*From the foregoing Considerations inferring the lawfulness, yea and duty of an humble obedience to the established Episcopacy: and pleading for it both for Peace and Conscience sake.*

SECT. 1.

**W**E are now also come to the close of this Argument. I have given some account of all the most material Exceptions taken to the *Ecclesiastical Government* established in this Church, and, I think, plainly (I hope to the satisfaction

tion of all sober minded) have solved all those difficulties, and doubts, that might seem to lie in the way, to hinder a Conscientious Obedience to that *Church-Politic*, which by the express Laws of the Land we are obliged to conform unto. The exceptions, I confess, are many of them cited in the words of those *Reverend Brethren of the Presbyterian perswasion*: yet give me leave here solemnly and seriously to profess, that in so doing, I had no design in the least to enter a quarrel with them, nor to mis-represent their ends; nor, do I here examine how far they may be a Motive to Petition for an alteration or Regulation of the establishment, to those in whose hands only such a power lies. But the exceptions being the same which were taken of old; and all unsatisfied men do make use of these, and the others here spoken to, (and none else that I know) as Arguments to keep off themselves and others from obeying, and conforming to the Laws in being, perswading themselves upon these very grounds, they should sin in so doing; (and while men are settled in those perswasions, there can be no hopes of peace, but bitter animosities, and contendings, if not seditions and rebellions, while the Laws positively require obedience, and punish disobedience, and yet men think they should sin if they should obey) I could do no less, (if I did any thing to satisfy conscience in these scruples) than to shew, that, if *His Majesty*, and our undoubted Governours under Him, should not yet see reason to alter the establishment, we are all bound to obey and conform; and that notwithstanding any thing in these exceptions, we lawfully may do so, as far as in our places the Laws and Constitutions require that we should.

And now what remains, but that I passionately intreat for Peace and Obedience? We have been divided, and we have contended long enough. O let the *Peace of the Gospel* be precious in our eyes, and let us by this evidence that we indeed obey the *Gospel of Peace*: The way to Peace is not to consider what our Rulers should do, or how far they should yield to us, but what we should do our selves; if they mistake, their errors in Government will not excuse the sin of our disobedience. Let us do our parts, and if we have not the wish-

Self: 2.

ed.



ed for Peace, the fault will not lie at our Doors: yea, let us do our parts, and we shall have Peace. Would we be conscientious in our obedience, the Powers of Hell cannot be able to divide and ruine us. The wounds of the Church have been too long open, This is all that we can do to close them. O let the tears of the *Mother*, have some effect upon, and draw some pity from the hearts of her children; if we unite not, she must expire. Unity and Peace is the best fence to the Vineyard of God, let us obtain, and maintain this, then shall neither the Wild Boar of the Forest be able to lay her waste; nor the subtle Foxes within pluck off her grapes, or destroy the Vine. It is within reach, we may have it if we will our selves: and that only by our obedience and ready submission to the Publick establishment. Never look for Peace in this, nay, nor in any Church, if the members may refuse to obey, while ever they see any thing which they judge fit to be altered in the Government. But though something there may deserve an alteration, yet if it be not altered (because those, to whom that power belongs (and they only are judges) see it not convenient, because the benefit of alteration possibly may not countervail the mischief of a change) and lawful to be obeyed, The Peace of the Church must oblige us to obedience. Such is our case at present in reference to the established *Episcopacy*; it is that only Government which our Laws acknowledge, that which they oblige us to conform to, and wherein it hath been cleared there is nothing but what a conscientious Christian may lawfully submit to: O then for the Lord-sake, for the Churches, for Peace, for Conscience sake let us obey.

Let me, for a close of this Chapter, and Argument, but propound these four things to be seriously weighed and considered.

Self. 3.

1. If the *Episcopacy* established be indeed so contrary to the Word of God, and the Primitive pattern (as is suggested, and some pretend) that it is altogether unlawful to submit to it, or exercise our Ministry under it, according to the Laws thereof: it cannot be avoided, but that we must charge the whole Ministry of England, that continued in their publick

lick stations, and exercised their Ministry according to the publick Rules of this Church, ever since the Reformation, till these late confusions, to have lived in manifest sin; and to have been guilty of a sinful compliance with corrupt men against the interest of *Jesus Christ*. And what an uncharitable and unchristian judgement would this be? What! all those famous *Champions*; some learned *Writers* by their Pen maintaining the Truth of the Protestant and Evangelical cause against the *Romish* adversary: Many *Holy Confessors*, *Glorious Martyrs*, who were not afraid to lay down their lives at the *Stake*, and by their *Constancy* shewed their *Courage*, who for the *Testimony* of *Jesus* (a) loved not their lives to the Death: Some of these, were *Bishops* themselves: Others not only submitting to, but acting in *this Government*; All exercising their Ministry by virtue of their *Call*, by these hands: And yet (it will be a strange Censure) all guilty of manifest sin in their very *Calling*; in those *Actings*, *Ministry*, and *Preaching*, which yet God was pleased to honour with the glorious success of the happy conversion of so many souls to God? Hath this been the sad fate of *Poor England*, that among all the Reformed Churches, she only hath never had (till of late) any *Publick Ministry*, but such as have been guilty of manifest sin, in their very *Calling*, and whole exercise of their Ministry? *God forbid*.

(a) Rev. 12. 11.

2. Upon the same ground (if those principles be good) it must follow also, That all those Christians, which attended on that Ministry, and did communicate in the worship established (howsoever, otherwise, they made it their care, to serve God in righteousness and holiness all their dayes) must be concluded to live in manifest sin, even in their hearing, and attending upon, and communicating with *this Ministry*, which was only exercised according to the *Laws* of *this Government*; and that none were pure, or worshipped God aright, but such as drew off from our Church, and separated themselves from our Communion. And now, whether in this we shall judge righteous judgement; I shall appeal to all the sober spirits, and godly-wise in the Land.

Self. 4.

3. If upon the fore named causes, men shall still account it unlawful

Self. 5.

unlawful, and therefore refuse to conform to the Government, and to obey the Laws established ; What a wide door must there needs be open to an unavoidable and perpetual Schism in this poor Church ? Our Governours judging that they are bound (as indeed they are) to preserve the honour of the establishment, and the Laws in their vigour ; and too many thinking that they are bound (when yet indeed they are not) to oppose, or withdraw, or suffer, rather than obey ? And what a bane this will infallibly be to *Piety* as well as *Peace*, we need not search very deep, to Divine ; too sad experience, will too soon be a manifest conviction.

507. 6.

4. And, what is not of the least or lowest consideration : How many good, and pious, and tender Christians, through this mistake, will be unavoidably exposed to sufferings, and miseries, when they have sucked in, and are possessed with these dividing principles, it is no difficult matter to foresee : when the Laws are not *Bruta Fulmina*, but have an armed power to force obedience, and to punish the disobedient. And howsoever therefore some may resolve willingly so to suffer, and may triumph and rejoice in their sufferings ; yet He that would have real ground of joy, had need first look well to the cause of those sufferings. (b) *If indeed ye suffer for Righteousness sake, happy are ye, The Spirit of Glory and of God resteth upon you ;* and even these will be a Crown of Glory, and a Diadem of Beauty upon your heads. But really, if your sufferings be, only for not obeying that just Authority, that is set over you ; and in such things too, wherein (for any thing in the nature of themselves) we might lawfully conform, without sin ; whatsoever your pretence, or fancy may be, you will never be able to give any good account of, or to answer your very sufferings to God, or Men. Not to God, who called you not to them, but commands you to obey : Not to the King, nor your Governours, who delight not in punishing ; but would rejoice in the Peace, and Prosperity of the Church, and of every Subject ; Not to your Relations, nor your Posterity, who depend upon you, suffer in you, and may be exposed to misery, reproach, and want, through your temerity and folly. Really, in this cause, I fear, ye will not bear

bear the character of those Christians, (of whom (c) *Tertullian* (c) *Tertul. ad* speaks) who in the cause of *Christ* and *Christianity* boldly appeared, yea ran in troops to the Heathen Judicatories; *O miseris siqui-*  
 so many, that it made one of their Persecutors cry out to them, *dem moriem-*  
*O wretches, if ye desire death so much, have ye not halbers, and* *vultis, precipi-*  
*precipices enough at hand?* as if their Persecutors were even *tiorum & la-*  
 weary in tormenting. I fear, I say, your sufferings will not *quorum abun-*  
 bear this character, for the cause is not the same. But rather *di habetis.*  
 of those, of whom *Clemens Alexandrinus* makes mention, *Antonin. Ar-*  
 and *blameth*, who, he saith, had nothing of Christians but the *rian. apud Ter-*  
 name: who were *τινὲς τῶν ἀπειρηκῶν*, certain Hereticks, who *tul. ibid.*  
 were *ἑσπεύοντες τῷ θανάτῳ*, did voluntarily offer them- *Clem. Alex.*  
 selves, or leap into death: They were indeed publicly punish- *Strom. lib. 4.*  
 ed; but they brought death upon themselves; They neither *ἑσπεύοντες δὲ ὅ*  
 did bear the character of *Martyrs*; nor did their death deserve *ἡμῶν τὸς ἐπι-*  
 the name of *Martyrdom*. Now what comfort, what peace, *πυρρῶν*  
 what rejoicing can men expect in sufferings upon such accounts *τῷ θανάτῳ*  
 as these? Oh let us consider, whether any of these Pleas will *ἐπὶ γὰρ τινὲς*  
 bear us out, or be a sufficient excuse for our Disobedience, *ἢ ἡμετέρας,*  
 at that Great day of Reckoning, when the secrets of our hearts *μὲν τὸ ὀφθαλ-*  
 shall be laid open at that dreadful Tribunal of Jesus Christ. *τοσ κακῶτος,*  
 We may here please our selves in our oppositions, and appearan- *ὅτι δὲ αὐτὸς*  
 ces of zeal, but indeed *Pseudonyms*; and have a kind of glory- *παρεδόντες--*  
 ing in our sufferings: But when Christ shall come to charge *τίτεις ἐξ ἡμῶν*  
 upon us the *Contempt of an* (d) *Ordinance of God*, in disobeying *ἑαυτοὺς ἀμαρ-*  
 those Laws, to which we were obliged, and might have sub- *τυπῶς, ἡρώων,*  
 mitted without sin; judge ye, how far it will stand you in stead, *καὶ ἡ ἀνομία*  
 to pretend sin in the Governors, or some irregularity in the *ἢ γὰρ τὸν χα-*  
 Government, as to the justification of Schism, or excuse of *ραλῆνα σω-*  
 Disobedience, or the alleviating of those everlasting punish- *ζουσι τὸ μαρ-*  
 ments which are due from the most Righteous God to those *τυπῶν τὸ πικρ.*  
 who despise his Laws, and resist his Ordinances. (d) *Rom. 13.*

Thus, Reader, hast thou also this matter of contention con-  
 cerning the *Government* of the Church, the established *Episco-*  
*pacy*, examined and discussed. If thou expectedst elegance of  
 stile, flowers of Eloquence, or ornaments of Learning, I  
 confess, thy expectation is frustrated, they are things to which  
 I dare not pretend: But I hope it will not be accounted arro-

(e) Phil. 2. 15.

(f) Tit. 2. 10.

(g) 1 Pet. 2.  
12, 13, 15.

(h) 1 Pet. 3.  
10, 11.

gance if I say, thou mayst here have met with soundness of Doctrine, and evidence of Truth, and the cordial desires of an honest Heart for the peace of the Church, which we may have, if we will but do our parts in all that lawfully we may, notwithstanding any thing that yet hath been objected, in reference to this head, *The matter of Ecclesiastical Government*. Let it be our care to approve our selves unto God, as such who bear not *Namen Christianum in contumeliam Christi*; but as such, who (e) *as the Sons of God*, by an holy, harmless, undefiled, humble and peaceable conversation in all things, sincerely endeavour to (f) *adorn the Gospel of Christ*, which we profess: That (g) *those who seek occasion to reproach us as evil-doers*, may yet by the good works which they shall behold in us, be forced to glorifie God in the day of visitation: while we conscientiously submit our selves to every Polity among men, legally established both in Church and State: This being the will of God, that with well-doing we put to silence the ignorance of foolish men. In a word, would we live, and indeed see (h) *good days*, let us be sure to refrain our tongues from evil, and our lips that they speak no guile: Let us eschew evil, and do good; let us seek peace and pursue it.

F I N I S.

# A Peace-Offering.

## The Second Part.

### WHEREIN OUR DIFFERENCES Are examined as to the LITURGIE.

AND

*It is shewed that herein they are not so Great, as for which  
to Divide the Church; Nor Any thing in this, but  
what may be lawfully used and Complied with.*

#### CHAP. I.

*The Differences about the Liturgy noted, and some  
Scandals observed to be given by the non use thereof.*



THE World is witnesse, what a Great Controversie is raised about the *Liturgy*; and the *Rites* and *Ceremonies* there enjoined to be used. I need not report what a matter of Contention there hath been successively in the *Reigns* of the three last *Princes*, who have sat upon the *English Throne*, and is still continued, and agitated, I think, with more exasperation and bitterness

now:

SECT. I.



now: When yet the happy return of His present Majesty, and the Blessings upon us by his restauration should have prevailed more with us to study Peace and Love.

Sect. 2.

When through the wonderful blessing; and adorable providence of God, His Sacred Majesty was (after the barbarous Murder of His Royal Father; and His own violent extrusion from the Throne of his Ancestors; and a bitter exilement in a strange land) at length restored in Peace; and by His return the Ancient Laws also restored to their vigor; which had been so long, and so violently interrupted: Thousands of conscientious loyal hearts passionately called to their Ministers for the use again of the *established Liturgy* in the publick worship of God: Many able, faithful, and conscientious Ministers, who thought it their duty, and did therefore still use it, during all these late times of Confusion; wherein they despised the hazard of their Liberty, Estates, and Means of subsistence, in comparison of their obedience to the standing Laws; were now revived, and filled with joy, that with boldness and confidence they might now use that, which before they only could do in private. Many others, who, during those violent usurpations in the Land, and the Sword being over us, thought it a Lawful and Christian prudence so far to give way to the furies of men, as to forbear the use of that particular form; rather then forsake their station in the Church, and lay by the use and exercise of their Ministry in their several Congregations: Now, those fears being over, and there being no plea of any restraint from the Powers above us; but a full liberty open to obey the Antient Laws, which were, and are still, in force; and these Laws laying a strict charge and injunction upon all Ministers, They were convinced of an Obligation, and a duty incumbent on them to conform to those Laws in returning to the use of the *Liturgy*, and Form of Worship prescribed: being Conscious that they could not be acquitted of sin before God, if they despised those Laws, where they saw no material evil in the works required. This they judged to be both lawful and expedient for them: not onely fit, but their duty to do.

Sect. 3.

But *Ecce illa Lachryma.* While some conscientiously conform to the Laws in being, in the use of the *Liturgy*, and enjoyed

enjoyed *Rites* of the *Church of England*; seeing nothing in either, but what, in their judgement, they may lawfully do; and therefore, being commanded, thinks they are bound in Conscience to do: Others (I verily believe) both Learned, and Conscientious, peaceable men, out of a tendernesse of Conscience, afraid to sin against God in any thing, especially in matters of publick worship, wherein we are to draw so near to God; seeing not that evidence, and judging some things evil, at least to be imposed, in these things: dare not yet comply in that use, being not convinced of the lawfulness, are afraid lest they should sin in the doing of it, in the mean time not condemning others for their practice, but only taking, and desiring a liberty for themselves for forbearance, and between such as these, no man doubteth, but there may be an happy composure, and accommodation at least, and we may live in peace.

But from this different practice, how do abundance of others take occasion to make parties, and foment divisions in the Church? It is not unknown, that there are multitudes of discontented minds of all persuasions, and such as make *Religion* only a matter of *Design* and *Policy*, being zealous only so far, and in such things as are pleasing to a party, and may make them eminent in a side which they have espoused. It is a bitter affliction to my Soul to see some, who have no way to commend their zeal for the Church, than by reproaching and vilifying of others, who are not in all things of their mind, charging *Schisme*, *Heresie*, *Faction*, and *Rebellion*, not only upon those who are really guilty, but upon all, who in the least circumstance come not up fully to the established Rule, though in other things they are as Peaceable, Humble, Faithful, Loyal, as any in the Church. On the other side, my Soul cannot but mourn in secret, and mine eyes run over with tears, to see, how many, for the particular miscarriages of some persons, have thought it no sin to lay loads of reproaches upon the Church it self, and its whole constitution: So that now, if any do (as they are bound) walk according to the *Laws* of the Church; submit to the *Rites*; use the *Publick Forms*: Howsoever they are (even their Adversaries being Judges) otherwise, Able and Learned,

Sec. 4.

Judicious and Pious, Faithful and Painful in their Ministry, Constant and Eminent in the Pulpit, unblameable and exemplary in their lives; yet what are the titles of honour, that the foul mouths of discontented men cast upon them? even, for this single use of a *Common Prayer*, and conforming in (in their judgement) an innocent Ceremony, They are, *Bad Priests, Idol-shepherds, Dumb-dogs, Time-servers*; at the best, *Having but a Form of Godliness, but denying the power thereof*, themselves *Limbs of Antichrist*, and their very habits, *Garments of the Whore*. Now for such Spirits, as these do discover themselves to be, I know not how the Church should obtain, nor why she should trouble her self to seek their peace.

- These being near allyed to those *Horsemen* (mentioned in the  
 a. Rev. 9. 17. [a] *Apocalypse*) out of whose mouth proceeded nothing, but  
*Fire, and Smoke, and Brimstone*, The Church cannot well  
 deal otherwise with them, then the *Apostle* would have such  
 b. Tit. 1. 10. 11. [b] *Unruly and vain Talkers, and Deceivers* in his time dealt  
 with; *Whose mouths must be stopped, who subvert whole houses,*  
*teaching things, which they ought not, for filthy lucre's sake.*

Sect. 5. But for those men who are of a better temper (as, I am  
 confident, thousands there are, who cannot be chargeable  
 with; nor will any Christian Charity be suspected guilty of  
 these Crimes) who are yet unsatisfied as to the lawfulness of  
 Conformity, and therefore yield it not themselves, nor ad-  
 vise to it, but petition it may not be imposed; yet condemn  
 not those that do, yea, were they convinced, they should not  
 sin in so doing, they would conform themselves. Here me  
 thinks it should be no difficult matter to persuade a Compli-  
 ance, and to shew that it may be yielded without sin; and  
 such spirits should be willing to receive satisfaction, and take  
 no pleasure in disputing away their Peace.

Sect. 6. We are not here to dispute the Cause of the Liturgy, as to  
 everything in it; nor to inquire whether it may be mended;  
 but for the present grant it may, and expedient that it should,  
 and we know it is under Consideration, nor to debate, whe-  
 ther it be lawful for the Church, or her Governours to impose  
 it upon all her members. But, she judging this the best way  
 to preserve her Peace, to keep out her Enemies, and to keep  
 her own Members in unity and order, viz. to require of all;

a due Conformity to her Constitutions in the use of this prescribed *Liturgy*, and the practice of such and such *Rites*; All that we now have to do, is to examine, ( not Her reasons of imposing, but ) whether, and how far we may, or ought to obey the imposition, whether we may lawfully, or ought to use the publick *Forms*, and suffer our selves to be tyed up to them.

And here, though indeed the dispute of these things make a great noise in the world, and the distance through the heats of men, and designs of some, is exceeding wide: Yet let us well weigh, the nature of the things in dispute, we shall see there is nothing in them of such moment, as will countervail the losse of our Peace; there is nothing in them of so dire an aspect, as to affright a considering Christian from comming near them; nor, when the heat of Contention is abated, and the Animosities of sides laid down, and men soberly consider, not what this side requireth, or the other denieth, but, what is fit for each in our places to do, will the differences be so wide, as now they appear: but much more may be done in obedience to the Laws, and pursuance of Peace, then is yet by some thought good to be yielded.

Sect. 7.

For many, that yet dissent, and forbear the use of the prescribed *Liturgy*, I dare be their *Compurgatour*, that they abhor the principles of Faction, and Disobedience. Yet, let me desire them seriously to enquire whether by their non-use, and forbearance of this, they have not given too much occasion of offence, and a various *Scandal*.

Sect. 8.

1. *To the Church*; In bringing an evil report upon her Discipline, and Constitutions; upon her Worship, and Publick Offices. When men who are either strangers to her Laws and Practice, or are not well able to judge of the Reasons of them, come to understand what she requireth of all Ministers, and in all publick Assemblies; that These are her *Rites*; These the *Publick Prayers*; and yet that such and such Faithful and Godly men use them not, dare not use them for fear of sin: What will they judge? but surely such men will obey, were the things lawful to be obeyed: or surely this Church bindeth her Members to very hard conditions, and layeth upon them very grievous burthens, when such Learned and

*Scand. 1. given by the non use of the Liturg.*

Sect. 9.  
*Scand. 1. 1. To the Church.*

and Conscientious men are not able to bear them.

Sect. 10. 2. *To them without*, to keep them from entering. Really  
 Scandal 2. it cannot well be imagined, what a stumbling block before  
*To them with-* these is the Non-Conformity, to the legally established  
*out.* practises, as some one or more known or reputed godly  
 Ministers. We cannot imagin that Strangers, who other-  
 wise might be willing to embrace the faith which we pro-  
 fess, and to enter Communion with us, should now so rea-  
 dily do it; when they must needs be affrighted by our Di-  
 visions: either concluding from our *different practises*, that  
 we are of *different Religions*, and so know not which to  
 chuse, judging of us, that we serve not one Christ, when  
 we cannot agree in one worship; or concluding the Laws  
 and conditions of our Communion to be much too hard  
 and rigid for them to submit to, when such eminent per-  
 sons among our selves will not, and plead they cannot  
 conform to them.

Sect. 11. 3. *To many tender and religious hearts within*, to affright  
 Scandal 3. them from obeying. Many that truly fear God, and the  
*To the weak* desire of whose souls is to serve him in sincerity, and to  
*and tender* attend upon his Ordinances and Worship daily: Yet when  
*hearts within* they see Ministers (whom they highly reverence for their  
*the Church.* parts, and piety, and judge some of the most able and  
 conscientious in the land) to deny this form of Worship,  
 and rather lay down their Ministry, then submit to these  
 Rites and Liturgie, they are under a sad temptation  
 to think, that surely some grievous corruption sticks to  
 our worship; some strange prophanation is in our use of  
 these Ordinances; and then to judge it unlawful to come  
 to our Assemblies, or hear that Minister who reads the  
 Common-prayer, or doth any thing else, which they see  
 by others accounted unlawful. And thus they are in dan-  
 ger to lose their share in those precious blessings which  
 they might receive from God, by his Word and Sacra-  
 ments; where they might(c) *suck and be satisfied*, and indeed  
 find the *breasts of true consolation, and milk out, and be delight-*  
*ed with the abundance of the Churches glory.*

o Isa. 66. 11.

Sect. 12. 4. *To the prophane, and ungodly.* When such men as are  
 Scandal 4. noted,

noted eminent, deny obedience to authority; They will be apt to *Despise Dominion, and speak evil of Dignities*: if sober men refuse the practice of the sacred Rites; Those will blaspheme them. The *Kneeling, Holy and Humble Adorations, and solemn singing*, shall be in the *Prophane mouths, Ducking, and Cringing, and Fiddling, and Fooling*. Yea, if they, who bear the name of holy learned men do disobey the Church in one thing; Those will think they may do it in another: if These may disobey her constitutions; Those will think they may despise her Discipline, Admonition, and Censures, and be as carelesse in the ordering of their lives, as they see others in the matters of Order and worship. And when the Church shall take account of these prophane persons, for their neglect, and carelesse contempt of the Ordinances of God, and their constant absence from those sacred services, and publick Religious duties; (though they care for neither, and prefer their worldly profits, or loose carnal pleasures before them, yet) from hence they have a word and plea put into their mouths; *The Worship is corrupt, your service abominable, good Christians cannot come to it; Take away your Forms, or mend your Liturgy, and we will attend.*

5. *To Religion it self*: And the serious practice of Piety. Sect. 13.  
When those who have a name of eminency for the strictest Christians, and the holiest men, shall yet walk in wayes that have an appearance of Schisme and Disobedience; How ready are prophane men to impute those crimes to *Piety it self*? Scandal 5.  
And then no man shall sincerely set himself to promote the power of Godlinesse, to rebuke open sins or enormities, exhorting to, and being himself a pattern of a strict and holy life; but he shall be in their mouths a *Precisian, Factions, Schismatick*, and what not? when, really, Religion and Piety *To Religion and Piety.*  
is the mother of no such brood; but the personal miscarriages and indiscretions of some (otherwise pious,) men have administered too much occasion of the Scandal.

6. *To the proper Schismatick and Separatist*; Justifying and confirming them in their separations. Sect. 14.  
When many of their principal arguments, against our Church and Worship, have been taken from the practice and writings of some non-conforming Brethren at home. I confesse they have not been sufficient  
candal 6.  
*To the Schismatick, and Separatist.*



sufficient to prove their Conclusion, *That therefore they must separate from our Communion, or, therefore they may not communicate in our Church-assemblies*, which even the sober non-conformists have often clearly refuted: yet it is too evident, that the premises, some of them at least, have been taken from themselves, such as concerning the nature of a particular visible Church, its Constitution, Officers, extent of Power, &c. and Corruptions in Discipline, Worship, &c. while the one pleads against *Episcopacy*, and the power of *Bishops* over a *Province*, or *Diocefs*; That there was no other particular Church in the Scripture-times of larger extent, than one single Congregation, no such thing as a *Diocefsan*, yea, or a *National Church*; no higher Officer than the particular *Pastor* of that Congregation; no degree in the Evangelical Ministry; no subordination of one Pastor to another, &c. Have not the other justified, or laboured to justify their separation, by these very arguments endeavouring to prove that we have no true Churches? yea, and have not the *Independents* made the same plea against the *Presbyterial* way too, in their *Classical*, and *Provincial Government*? When the one pleaded the Corruptions in the worship prescribed, Innovations in the Rites established; Have not the other made use of the same Plea, making the same corruptions a ground for their forsaking of our Communion? These things are too too evident.

Sect. 15.

Scandal 7.  
To the King and  
Nation.

7. Lastly, *To the King and Nation*, In bringing, or at least being an occasion of an evil report upon both; for, when such Laws are established, such things required, and yet so many, so noted, so eminent persons refuse to yield obedience, and, it may be, others of more unquiet and turbulent Spirits, will be too ready to raise Commotions about them: *The King* cannot in Justice and Honour, but maintain his Laws; it cannot be expected, but the Penalty of the Laws will be in some measure executed upon the Disobedient; now, especially if many should disobey, and consequently suffer; what a noise will this make in the world? and according to the different judgements, and humours of men that hear it, how will it bring a reproach upon both? In some mens accounts, *The King* shall be a Tyrant; not a Father to the Church; who makes

makes such Laws, which his conscientious Subjects cannot obey, for fear of sin against God, and are yet punished for disobedience, even persecuted for Conscience sake. Among others, when they see so many disobey, and be so unquiet under the Laws: *The whole Nation* shall lie under the reproach of a troublesome, disquiet, discontented, factious people, delighting still in Sedition and Rebellion; as if they would indeed make good that By-word, that the *King of England* hath such a people to rule, as he may fitly be termed *Rex Diabolorum*. *Pudet hac opprobria nobis.*

Let no man think me so voyd of all sentiments of Piety and Charity, as to judge these Brethren indeed guilty of all these scandals, as by them willingly given, or justly and necessarily drawn from their practices: for I seriously professe, my only design is to intreat my Brethren duely to consider, whether some occasions of stumbling be not by their practices laid in the way of such, who are thus scandalized: and to consider what some corrupt minds; or, well-meaning, but weak men may be too apt to draw from thence: and to beseech them to shew so much love to, and zeal for the honour of their King and Country; of this Church and State; so much tenderness for the interest of Religion, Piety, Unity, and Peace, as to put forth themselves to the utmost to promote all these: Not so much to consider how to maintain, or uphold the reputation of a party or cause; but how far they may go, what they may without sin do in the use of those things, which the Laws command: That as much as in us lyeth, we may by no mistake, miscarriage, or indiscretion of ours be, in the least, an offence, nor give any occasion of offence to any; to friend or foe; to the righteous or ungodly; to Papist or Protestant; to weak or strong; to those within or without the Church, [g] Neither to Jew nor Greek, nor to the Church of God: Cordially seeking, not our own profit, but the profit of many, that they may be saved.

Sect. 16.

g 1 Cor. 10.  
32, 33.

## CHAP. II.

*Some General, undoubted Maximes,  
concerning the Obligations of Hu-  
mane Laws, applied to the particular  
Case of the Liturgy, &c.*

Sect. 1.

**A**S for the use of the Liturgy, to which the Lawes of this Church and State, of unquestionable Authority, do undoubtedly bind us; let us consider, whether there be any thing in it, which a conscientious Christian, who desires faithfully to discharge his duty to God and the Church, may not submit, and conform to. And if it may lawfully be used, I shall be confident, that no rational man, or peaceably minded Christian will say, that the adding of a command to that which was before lawfull, should now make it unlawfull: or that we should sin in doing a thing, when commanded, which we might do without sin, if not commanded. And if we may do this without sin, I shall presume, there is that zeal, in all that love the Church, to its peace, that will engage them to do it, if upon no other account, yet for *Peace sake*.

Sect. 2.

We shall here (to prepare the way) consider how far there is a perfect agreement among all sober men of both persuasions, in reference to the *Obligation of Lawes* upon conscience, and applying these to the particular case of the *Liturgy*, we shall see how really little the matter of difference is, and labour to remove that, that there may be a perfect conformity so far as the Lawes oblige.

Sect. 3.

I. I take this as an unquestionable truth granted and pleaded

ded by all sides. *That our First, Great and Principal Obligation is to Law, and Will of God:* So that whatsoever we are to do in this or any others case, must not be repugnant to this, viz. it must be in it self lawful, *Not evil, or sinful in the matter of it,* for we are engaged to God in an higher Obligation than we can be to any Laws of men whatsoever. And in case of a thing *materially evil*, this must be our rule: [a] *That we* a Acts 5. 29. *obey God rather than men.* We must not be scrupulous to refuse an active obedience to the Laws of men ( who have no power but by Commission from, and subordination to God ) when in obeying them, we should manifestly sin against the eternal God; who is the *only* [b] *Supreme Law-giver,* and b Jam. 4. 12; *who is able to save and to destroy* [c] *both soul and body.* In this c Mat. 10. 28. case those two Apostles, *Peter and John,* [d] appealing to the d Acts 4. 19. Consciences of their very Persecutors.

2. I take it also, as undoubted on all hands, *that the things* Sect. 4. *which we do, must not only be lawful in themselves, but expedient also in reference to the several circumstances, and accidents that may occur;* for many things may be in themselves lawful to be done, there being no evil in the matter of them, which yet upon the several emergencies, and from the circumstances of Time, Place, Persons, Scandal, he may neither be convenient, nor expedient, but the contrary; and so during these emergencies, they become, at least accidentally, for those persons at such times unlawfully to be done; as it is evident in the case of *meats offered to Idols.* [e] *Whatsoever was sold in the* e 1 Cor. 10. *Shambles, a man might buy, and eat, though it was probable some of it had been offered to Idols, it yet was nothing to him, who knew the* [f] *Idol was nothing, nor the meat offered* f 1 Cor. 8. 4. *to Idols in that regard of any esteem with him, but he eateth and giveth God thanks.* But in case of Scandal, [g] *all having* g 1 Cor. 8. 4. *not the same knowledge, where another might be offended, or encouraged by such an example to eat in Conscience to the Idol;* He should sin, who would not abridge himself of his own lawful liberty for the profit of the weak: Here the Apostles Rule is, [h] *All things are lawful for me, but all things are not expedient;* h 1 Cor. 10. *Let no man seek his own, but every man anothers welfare.* 23. 24.

Sect. 5.

3. It is as fully agreed, That, *When a thing appears to be a duty, it is then, not only lawful, but, necessary*: and it must supersede all dispute about the near lawfulness or expediency: such a thing now, not only may, but *must* be done. Here we are not to make scruples, or examine whether it be fit to be done, because, if a *Duty*, it cannot be omitted without sin. And without question, a thing once supposed a *Duty*, is by the same supposed lawful, expedient, yea, necessary: and no imagined expedience may supersede a necessary duty.

Sect. 6.

4. It is as clearly evident, and granted by all, That a *Law made by a Lawful (though Humane) Authority layeth an Obligation upon the Conscience*. That *Obedience* is, for a thing indifferent; but *in Conscience* we are bound to yield it, and if we refuse it, we are under the guilt, not only of the breach of an *Humane Law*, but of *sin against God*, who gave the [i] power to the Law-makers, and whose [k] ordinance is despised in the contempt of those laws. The powers have their authority from God. They are ordained of God; therefore to resist, or disobey them, is to resist and disobey God; and the end is *Damnation*; the proper [l] fruit, and end of sin; and Therefore ye must needs be subject, not only for wrath; the fear of anger, or punishment by those in Authority: but for *Conscience sake*, as obliged in Conscience to a duty which God requires.

i Prov. 8. 15.

i 6.

k Rom. 13. 1.

2. 5.

l Rom. 6. 21.

23.

m. Nulla est necessitas deinquendi quibus una est necessitas non delinquendi.

5. It is also (I think) unquestionable among all knowing and considering men, That (though no powers can oblige a Subject by any Law, to what is materially evil, Conscience being primarily bound [m] not to sin by the Law of him, who is God and Lord of all, yet) A just authority commanding that, which was before a duty, a new Obligation is laid upon the Conscience by this command of men, added to the command of God, so that Conscience is now tyed in a double bond; even from God and Man; and to disobey now, would be a double sin; yea farther.

Sect. 7.

6. It cannot be divided, That, A just Authority commanding, or forbidding that, which was before, lawful, either to be done or forboren, bringeth now an Obligation upon the Conscience of the Subject, which was not obliged before; so far, that what I might lawfully do, without sin; now when commanded, I am bound

bound to do it, and sin, by the breach of an obliging law, if I do it not: and what I might lawfully forbear before, now, when forbidden, I not onely *may*, but *must* forbear, and conscience is obliged in sin, if I forbear it not. *e. g.* Christians are undoubtedly bound to acts of Publick and solemn worship of God; suppose particularly, on *the Lord's day*: and it being perfectly indifferent, at what hour of the day their publick meetings shall be, it being beyond dispute, that they may lawfully assemble at any hour: but they being once by authority of Church or State determined to such an hour, by that command they are bound to assemble at the time appointed: it being a circumstance on all hands confessed, where they may command, and we may obey, Again, *to Fast*, and humble our selves before the Lord, upon occasion of our provoking sins, or the presence, or fear of some heavy judgements, to implore pardon for the one, and the removing or preventing of the other, is, without question, a duty upon us by the law of God: and so it is also to meet for *publick Praise* and *Thanksgiving*: but the particular dayes and times are confessedly indifferent; and none that I know, ever doubted the power of humane authority to determine them: and having so determined, we are obliged to observe them. Even those, who yet scruple the religious observation of the constant Fasts, and Feasts prescribed in this Church, such as the *Lent Fast*, *Ember weeks*, *Vigils*, and the observation of *Saints dayes*; and the particular solemnities of *Christs Birth*, *Resurrection*, and *Ascension*, &c. yet grant in *These* this to be true, *That it is in the power of the Magistrate to appoint dayes either of Fasting or Thanksgiving, and that his law obligeth the Subject to observe them accordingly*: which is an infallible evidence, that in things thus purely indifferent, the law of a just Authority obligeth, where before we were not obliged. And those *Reverend Divines* commissioned by his Majesty to treat about the *Alteration of the Liturgy*, making not this an exception against the *Ceremonies* imposed. That because they are in themselves indifferent, a law is not to be made concerning them; or if made, that we are not obliged: but onely this, they desire such a law not to be made, because, though they *be indifferent*



in the judgement of the imposers, yet they are not so in the judgement of the opposers, but held by some of them to be sinful and unlawful in themselves, and by others very inconvenient, and unsuitable to the simplicity of the Gospel. Which assures me, that were they in their judgments lawful to be observed, the command, would not be a plea why they should not be observed. I might give several other instances of such indifferencies. It is without doubt lawful in it self to eat *Fish or Flesh* at any time, but when upon just reasons, or prudential motives, a just authority shall command an abstinence from *Flesh* for such a season, we are for that season obliged to forbear it, so far as we are really able, unlesse we have a dispensation by the same authority that made the law. And indeed it concerns not Subjects to enquire the reasons why the law is made; but whether the thing be lawfull, the matter of that law be not evil; and when it was lawful before, it becomes a duty now.

n Prov. 8. 15.

Rom. 13. 1, 6.

For the lawes of a just authority come in [n] the Power of God, and it is a duty to be subject for conscience sake, (as before was shewed :) and therefore to deny to do that which is commanded, when it is commanded, or because it is commanded, is an high contempt of the ordinance of God, a sin of an high nature before God.

Sect. 9. 7. Hence it also undeniably followeth ( nor is it denied by any who understand the nature and obligation of a law, ) That where a law made by such authority requireth our active obedience, ( i. e. to do, or not do, such a thing ) and layeth a penalty on those who observe it not; the conscience is obliged to the duty, and it is not sufficient to submit to the penalty; because the law engageth to the Penalty onely secondarily, and accidentally, upon mens failures; but obligeth conscience primarily and intentionally to the duty required. The sanction or penalty being added to preserve the honour and authority of the law, that it may not be contemned; that when men do not, or will not for conscience obey, they may by the terrour of the punishment be kept from disobeying. And though by submitting to this punishment ordained by the law to those who break it, they may have satisfied the Courts of men, yet in this case they are not cleared from sin, or guilt before God; because

## CHAP. II. *Obligation of Humane Lawes.*

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because they were obliged actually to do the duty of the law, *not only for wrath, but for conscience sake.* The Murderer, Thief, Felon, is hanged, the Traytor executed; thus the law of man is satisfied, as to the penalty, but the guilt of sin upon the conscience is not cleared, nor the man, with God, innocent.

8. Neither do I doubt of consent in this, as a thing equally Sect. 10. evident, *That, though a law may not be so good as we could wish, or as indeed it should be; yet if the matter of it be not evil, a sin forbidden by God, we are bound in conscience to obey it.* It is not strange in the world, wherein the best men are not perfect, to see imperfections in the best lawes; and some lawes made, which are not so good, or convenient, as they might be; because they are like the men that made them, imperfect at the best: yet when they are not evil, no sin in the matter enjoyned, they oblige the conscience to conforme to them. It may be possible that we may be able to devise a better law, yet God never made particuler Subjects judges of what is fit or not fit to be enacted for a law to the Community; nor ever gave us power to prescribe a law to our selves, nor will he acquit us from sin, in disobeying a law which is not evil, upon our imaginations that it might be better. For we are bound to be [o] subject, and to [p] submit, as *patiently submitting to* Rom. 13. 5. the Powers punishing us, without rebellion or murmuring: *p* 1 Pet. 2. 14. so especially *readily doing*, what they command us, in what we can, and may lawfully do; [q] *μὴ ἀντιτάξοντες*, without disputing or gainsaying. *q* Tit. 2. 9. When I say (*lawfully do*) I mean still, *the matter not being evil*: for there may be somewhat in the *Form*, or other circumstances of the law, which may denominate that an *evil law*, and yet the subjects bound to obey that law, though not unto evil.

9. I am therefore fully convinced of this also, which, I think, no conscientious understanding Christian will deny, *That, though the making of such a law may be a sin in the law-maker, yet when that law is made, if it command not sin, it is to be obeyed by the subject.* e. g. if a law be made rashly, without that serious consideration of the necessities, expedencies, and benefit of the people for whom it is made, this is sinful in the law-

Sect. 11.

law-maker, who is bound to use all care, circumspection, and prudence, and advice, that is possible conveniently to be had; again if a law do too much disproportion the offences and penalties, laying on a *grievous* and *heavie censure*, or *capital* punishment upon a *light* or *trivial offence* (supposing no ill consequences likely to ensue of an higher nature, for this alters the case much, and makes the offence great in the circumstances, which is inconsiderable in the particular matter) or inflicting onely a *slight* inconsiderable censure on an *hainous* transgression, or *capital* crime; This would be an *evil*, because *unequal* and *unjust* law: but it is evil only in the *form* of it; and notwithstanding this doth still oblige the subject to obedience; because the matter enjoyned is not evil, but may be done; and the offences punished, are really offences, and may not be done. The formal injustice in the law, in the disproportioning of the penalties, is only the sin of the law-maker, and he alone shall answer it, and that only to the Lord above him: It is the matter only which concerneth the Subject; And the sin of the law-giver can be no plea to justify the subject in the breach of the Law, when it is once made, and given for a Law.

Sect. 12.

All these are principles so evident both by *Scripture* and *Reason*, that all sober Christians (I think) and all Protestant Divines, that I know, do agree in them; even those, who yet scruple in the particular case of the *Common Prayer*, and *Rites of the Church of England*, will, I presume, subscribe to these general things of the Obligation of Laws, made by a just Authority, upon the Conscience: And I am confident, were these things duly considered, and seriously weighed, there would be much more peace and charity in the Church, even among, and with those, whose judgements do dissent about some particular practices of, and laws in the Church.

Sect. 13.

Well then, to apply these generals to the particular case in hand about the *prescribed Liturgy*, and the *Rites* therein ordained.

1. There is (we all know) a Law establishing this made by unquestionable authority: *An Act of Parliament*, legally summoned, legally chosen, justly constituted, confirmed by the *Royal*

## CHAP. II. *Applied to the Case of the Liturgy.*

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*Royal assent*, whose only stamp and fiat, gives *Laws* their being, and makes them perfect *Acts*, valid and obliging.

Sect. 14.

2. This Law requires the *actual use* of this Book, of all Ministers, upon very severe penalties. Now though the penalties have their proper use, for that purpose to which they are ordained, viz. to preserve the Law from contempt of men, to preserve the peace of the Church, which might otherwise be violated by some, who make no Conscience of the duty enjoined; and to prevail with some spirits, to do that, which otherwise they would not do; The *fear of wrath* being one motive, though not the only one; and though not the principal, but of an inferior and lower, yet not of no consideration. Yet the *Conscience of duty* is the principal thing that should in this case oblige our conformity. For being convinced, and agreeing upon the fore-named principles, that the Laws of a just Authority do oblige us in Conscience to yield actual Obedience, so that it is not indifferent whether we obey or no: we must also be convinced, that we are bound to obey *this Law*, nor can be excused of sin if we do not: supposing in this we should not break our higher Obligation to the Law of God.

Sect. 15.

3. All the work then, which we have now to do, is to examine the Liturgy it self; and consider what we are required to do; whether this be evil, or repugnant to the Law of God or no: for this case, as far as concerns our practice, admitteth no other consideration. For, the Law is made, and a Law is granted to have an Obligation upon the Conscience; and though it should be supposed, there were some sin in the Law-giver, or inequality in the form of the Law; or that it is not so good as it might be, or we wish it were; and that the things required are not antecedently necessary to be done: yet, if the things be in themselves lawful to be performed, there is, without all peradventure an Obligation upon Conscience to perform them.

Sect. 16.

Let us then examine the matter of this Law, it is this; *It enjoyneth all Ministers in the Church of England to use this form of Confession, Prayer, Praises, and Administration of Sacraments, and the Rites therein prescribed, in all the administrations of the publick worship of God.* Now there is no imaginable

ble reason, why any should refuse conformity to this Law, but what may be referred to one of these two heads; *The unlawfulness*, or the *inexpediency* (not of the constitution, but) of *the practice*. And if I satisfie these two, that it is neither *unlawful* nor *inexpedient*, I am sure I shall do enough to justifye, yea (considering the Law upon us) to prove the *necessity* of this practice to any rational man.

## CHAP. III.

*The Liturgy examined, and 1. That a prescribed form is not unlawful, proved.*

Sect. 1.

**T**He first thing that we shall consider, is the *lawfulness* of the use of this *Liturgy*, for this is the main, and this being cleared, the matter of expediency, (considering the Law requiring it) will soon be resolved. Here then our enquiry is, *whether there be any thing in this form, which is in it self evil, or that may not be used without sin.*

Sect. 2.

Upon serious consideration with the best eyes and judgement, which I have, having also in view those many exceptions, both formerly, and of late made against it; I must seriously professe, that I can find nothing, but what we may use, and submit to without sin. And really being convinced that we lawfully may do so, as to any thing in the matter of it, I must conclude, we *must* do so, in regard of the Law, that enjoyns it. In this case, therefore, for the satisfying of my self and others, (for we are not to obey as brutes, but as rational Creatures, who are to know what, and to give a reason why they obey) it is not proper for us to enquire *whether it be well imposed*, but being

# CHAP. III. *The use of the Liturgy Lawfull.*

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being imposed, *whether may we lawfully use it?* Not, *whether it were just or fit to make such a Law*; for of this we are not the Judges: but the Law being made, *how far are we bound to obey it?* and this is our proper work.

1. The Question then ( so far as concerns our practice ) is not, *whether our Superiours may justly enjoin this service, and require this use of the Liturgy upon such severe penalties*; though I judge they may, yet for me, let every one abound in his own sense. so as he publish nothing of it to disturb the peace of the Church, or raise in men an evil opinion of their governours: nor suffering their own hearts to despise, or have a grudge against, or ill thoughts of their Rulers, or their Authority, God having unquestionably bound all, by his most righteous Law, [a] *not to revile the Gods, or speak evil of the Judges and Rulers*, who are as Gods: and this Law forbidding not only reproach and calumny by the tongue; but the iniquity of the [b] thoughts also. The same [c] word is used both in Moses and Solomon, and signifies not only open rayling or blaspheming, but in the primary and first Notion, any, *vilifying, contemning, or slighting*; we may not openly rail on them, like those impure Sectaries, who [d] *despise Dominion, and blaspheme Dig- nities*; nor privily detract from them: nor in our thoughts contemn, or slightly regard them; for they are [e] Gods, and to be revered, as well as obeyed: Their names, and honours are sacred, as well as their persons.

Sect. 3.

*The Question really stated as to our practice.*

1. Negatively.

Excd. 22. 28.

Act 23. 5.

b Eccl. 10. 20.

c חזקת מלך

d Jude 8.

c Psal. 82. 6.

2. The Question only is this; we see what is enjoined by a Law that bears the undoubted stamp and character of a Law of England, *whether, and how far are we bound to obey it?* or thus, *whether might these prayers, and rites, have been lawfully used by us, had they not been commanded; and so now, this use become a duty, being commanded?* for I take this to be undoubtedly true, that what is lawful in it self, becomes a duty, when enjoined, even according to the principles of those Brethren who have declared, [f] *That it is the desire of their souls to contribute their parts and interests to the utmost, for the promoting of Holinesse, Unity, and OBEDIENCE to Rulers in all LAWFUL things.* And I am fully satisfied in the former, that it had been no sin to use them, considered simply in them-

Sect. 4.

2.

Positively.

And the Affirmation pro. cd.

f Due account, &c. to His Majesty, P. 4.

d. 162



selves, had they not been enjoyned; and therefore must conclude it now a *duty* to use them, and a *sin* not to use them being enjoyned, during the standing of that Law which enjoyns them.

## Sect. 5.

The consequence is clear upon the former principles, that, *if it lawfully may be done, then in obedience to a law it must be done*; for I have purposely waved here the term of *indifferent*, which hath occasioned so much dispute, and men have not agreed upon the meaning of the word; some would have that to be *indifferent* which is a middle, between *lawful* and *unlawful*, absurdly enough, when these, *lawful* and *unlawful*, are such as *ὁ νόμος ἐστὶν παράδειγμα*, they have no middle between them, all things that can be done must be one or the other. Others, not so irrationally, yet not very clearly, account that *indifferent*, which stands equally related to *good* and *evil*, and neither one nor t'other: when it will be hard to find any one thing in matter of action, which is not clothed with such circumstances as will denominate it either good or evil: and the truth is, I judge nothing to be *indifferent* to be done or forborn (for of such things we speak) which hath not some measure of goodnesse in it, for I am sure no *evil* can be so, it must be forborn, it may not be done, but there are many *good* things, which either may be done, or may be forborn at some times and places; and this is properly *indifferent*; and what may be done, must be *good*, so far as it may be done. I take therefore an *indifferent* thing to be that which stands equally opposed, or related to a *necessary duty*, and to a *sin*, such as we are not necessarily obliged to do; nor *sin* if we do it not: but, for any thing in it self, we may lawfully either do it, or forbear it. Now a Law coming, and determining us either way, though there be an *indifferency* in the nature of the thing; yet there is no *indifferency* in our obedience to a Law. And really if we acknowledge the thing required to be *lawful*, we cannot deny, but, we may *lawfully obey*; and if we obey not, where we lawfully may, neither God nor man will acquit us from the guilt of resisting an *Ordinance of God*, as well as the Commands of Men.

Sect. 6. The antecedent is only doubted, whether this Liturgy, or these

*these Rites prescribed may without sin, or lawfully be used? I am clearly satisfied in the affirmative that they may; and that, which satisfieth me, I hope may have the same force to satisfie others, when the argument is produced, and the evidence of truth appears. I shall here only speak to the Liturgy, and publick forms of prayer; &c. and if these papers find acceptance, I shall communicate the like, about the Rites and Ceremonies.*

As to the *Liturgy*, then, binding to the form of words in prayers, praises and administration of Sacraments, and the other holy offices, I shall only desire the conscientious Reader to weigh this one argument.

Sect. 7.

*If it be unlawfull to conform to the law in the use of this Liturgy, then, it is either because it is a form prescribed; or because there is something in the matter, which makes this particular form to be unlawful, though other forms should not be so.*

*But, neither is it unlawful, because a form; nor is there any thing in the matter of it, to make this particular so.*

*Therefore, upon no account is it unlawful to use it.*

Sect. 8.

The proposition, is most evident, for if it be neither unlawful to use a prescribed form: nor there be any matter in this form, to make this unlawful; I see not what shadow of any thing else can be objected against the lawful use of this. And under one of these heads hath all been comprehended, that hath ever been objected. The *Separatist* boldly denyeth the lawfulness of any form: the soberer *Non-conformist* will allow a form, but only some things in the matter of this are scrupled.

The *Assumption*, I shall labour to clear, in both the branches.

Sect. 9.

I. It is not unlawfully to use a prescribed form; for if it be, what a sad doom must we passe upon those thousands of humble, well-meaning, poor Christians, which desire to serve God as far as they are able; who yet neither do, nor can pray without a book before them, or a prayer taught them? shall we judge that none of all these (and God knows they are many) do either pray, or have their prayers accepted, but sin in praying so? God forbid! yea what a most unchristian, and uncharitable censure must we passe, not upon some poor, weak

illiterate Souls; but, upon those many able Divines, famous Preachers, holy Confessors, glorious Martyrs, who for many years and ages constantly used the prescribed forms of the Church in their publick Ministrations? Must all these be condemned as such who worship God in an unlawful way? yea, must all the Christian Churches of the world, for many Centuries, be condemned, as so careless of Christianity, and Religion, that the very substantial acts of their publick worship were offered in an unlawful way? *O my Soul, come not thou in to the secrets of the men, who thus judge.*

SECT. 10. But, in the *Scriptures* we find *Forms* given, used, prescribed; and were all these unlawful? That was a *form* which *Moses* used, not once, but constantly, [g] at the removing and resting of the Ark: which *Solomon* also made use of, almost in the [h] same words, at the Dedication of the temple: And *David*, [i] at the bringing of the Ark into the City of *David*. In the same Scripture we find *forms*, for constant set times, and occasions; there we have one [k] *Psalm*, a solemn *Form* of praise at the dedication of the house of *David*, [l] according to the law. Another, [m] a *Psalm* for the Sabbath day: another, a solemn *form* of praise, made by *David* to be used by the [n] *Levites*, and the singers, with instruments of musick: another, a [o] *form* of praise, as composed for the *Quire*: several *forms* of prayer to be used in [p] affliction: one, penned [q] by *Moses* for a prayer, upon occasion of *Israel's* suffering in the *Wildernesse*, to lie by them, to admonish them of their weakness, mortality, and sin, and to direct them in their addresses to God: one, [r] more then probably seeming to be written, not for private use, but appointed for [s] the publick assembly, when people come to worship at the Temple: which our Church doth therefore use in the beginning of her sacred Offices, viz. the *venite*, &c. Come let us sing, &c. Were not the

g Num. 10. 35.  
35.  
h 2 Ch. 6. 41.  
i Psal. 68. 1.  
k Psal. 30.  
l Deut. 20. 5.  
m Psal. 92.  
n Psal. 136.  
with 2 Ch. on.  
7. 6. & 20. 21.  
o Psal. 105.  
with 1 Ch. on.  
16. 7. 8.  
p Psal. 86. 12.  
102.  
q Psal. 90. vide  
Moller. in loc.  
r Psal. 95.  
s Appar. ex  
verbo וּבְרִי  
nite, Psalmum  
hunc non in pri-  
vatum usum scriptum, sed publicis con-  
ventibus destinatum fuisse, quando  
populus frequens ad templum conveniebat, ut in Sabbatho:  
ita enim populum alloquitur, ut jubeas  
omnes concurrere ad hoc sacrum opus per agendum.  
Moller. in Psal. 95. &c. Appar. hunc  
Psalmum Ecclesiastica congregationi,  
praesertim frequentiori destinatum,  
quasi erat apud Judaeos die Sabbathi:  
Muscul. in eundem.

Levites in Hezekiah's time [r] commanded to sing praises with the words of David and Asaph the seer? And the Priests and Levites in Ezra's time [u] set by the builders, to praise the Lord, according to the Ordinance of David; and they sang together by course, (or quire-wise) what? even in that form of Psal. 136. For his mercy endureth for ever. Do we not find the people stirred up to pray in time of affliction, and [x] words put into their mouths? yea, the Priests, and Ministers of the Altar to pray in a form too, and say, [y] spare thy people, &c. what is that in Isaiah, [z] but a form to the Church; In that day shalt thou say, O Lord I will praise thee, &c. and, In that day shalt yee say, Praise ye the Lord, &c. what else can we judge of that [a] song of Moses mentioned in the Apocalypse, which the victorious Christians are said to sing. To omit, in the New Testament, those many forms of [b] salutations, [c] valedictions, and blessings, so frequently used by the Apostles, which none ever doubted, but we may lawfully use still: as the Church doth use that very form of words in Baptisme which Christ used in the Commission, I Baptize in the name, &c. yea, Christ himself we find using that very form of words which David the Type had used before, Eli, Eli, lama sabachthani: [d] My God, my God, why hast thou forsaken me. See on this Argument. Synops. priorior. Theol. Disp. 36. Thef. 13.

And to all these, let me add that one form for all, That, which our Lord hath given us in his prayer, which he taught his Disciples; which the Church hath not only accounted, but constantly used as a form; and thought fit to give the first, and the greatest place in her Liturgies. The first, as a guide to the rest. This the ancient Church called *legitimam, & ordinariam orationem*. [e] The lawfull, (as being the prayer, which Christ's own law, hath tyed the Church to use in his own words: and as being given for the law, and rule of our prayers) and the ordinary prayer, constantly used in all parts of the Christian world: And this being first premised, they then did add other desires, and build upon it their other requests: or rather, not for substance, but onely more largely and explicitly express: The greatest place; as a necessary supplement, to supply, whatsoever is wanting in ours: we come to God with boldness for Pardon and Mercy; when we come both in

2 Chron. 29.

30.

u Exr. 3. 10.

11.

x Hs. 14. 23.

y Joel 2. 17.

z Isa. 12. 1. 4.

a Rev. 15. 3.

b Rom. 1. 7.

c 1 Cor. 1. 3.

d Gal. 1. 3.

e Eph. 1. 2.

1. 2. 1 Ths. 1. 1.

1. 2 Ths. 1. 2.

c Rom. 16. 24.

1 Cor. 16. 23.

Phil. 4. 23.

1 Ths. 5. 28.

2 Ths. 3. 18.

d Mat. 27.

46.

Psal. 22. 1.

See on this Ar-

gument.

Synops. priorior.

Theol. Disp.

36. Thef. 13.

Sect. II.

Premissa 'e-

gimmi et ordi-

naria orati ne,

quasi fundamen-

to, accidentium

orum, jus est su-

persuendi ex-

trinssecus petiti-

ones. Tertul lib.

de Orat. cap. 1.

f Mat. 18. 20. in [f] the name, and the [g] words of Christ: and therefore  
 J b 14. 13. 14. the Church hath used this also, in the last place, at the end of  
 g Agnosce pa- her sacred actions, [h] *tanquam sal omnium Divinorum officio-*  
 ter si ius i ver rum, (as one fitly calls it) *as the salt that Seasons all her religi-*  
 bacum i recess- ous and sacred offices, And as the ancient, so the [i] Christi-  
 fundimus. Cy- an Churches of later dayes have all, and do still use it; neither  
 prian. serm. de shall we find one Liturgy where it is not. In the French  
 orat. dom. Church four times during the meeting at one Assembly.  
 h Durand. Ra-  
 tional. d vin.  
 offic. l. 5. c. 5.

Secl. 17. i Coronidis vice omnibus orationibus oratio dominica adijcienda, qua omnium re-  
 tum petendarum epitome a Cypriano recte appellatur Herisbach. Orandi Formula.

## Secl. 12.

And have all these Churches so constantly done this with-  
 out warrant from Christ himself? do but observe the times,  
 occasions, and manner of his giving this prayer, yee will see  
 our warrant, viz. he gave it at two several times, upon distinct  
 occasions, in a different manner. In one place, we find him in  
 a Sermon preaching, and reproving the Hypocrisie of the Pha-  
 risees, in their long Prayers, for ostentation, in open places, to be  
 seen, their vain Tautologies, &c. There he gives the Doctrine  
 of prayer, and teacheth them by a pattern, that their prayers  
 be like this, brief, full, significant, and to this purpose, and in  
 such order. [k] Pray yee (saith he, not as the Pharisees, but)  
 after this manner. But in St. Luke, we find another story:  
 The Disciples came with a Petition, [l] Lord teach us to pray,  
 as John taught his — it is Calvins judgement, upon that  
 place, and not his alone; that St. John, as the exigency of  
 those times required (which were so corrupt among the Jews,  
 that all Religion seemed to be collapsed, scarce any one true  
 and sound form of worship and prayer among them) did give  
 unto his Disciples a form of prayer, probably collected out of  
 several Scriptures, that might agree to those times & expecta-  
 tions, and the spiritual Reign of the Messiah, whose coming,  
 according to the Prophecies that were of old, they then ex-  
 pected. Christs Disciples now come and make such a request  
 to him, that he would give them such a form, as John gave to  
 his; in answer whereunto he gives them this, and delivers it to  
 them in this expression, [m] when yee pray, say, Our Father, &c.

k Οὕτως ὡς  
 πρὸς τὸν Χριστὸν  
 ἔμελλε.  
 l Luk 11. 1.

m Luk. 11. 2.  
 ὅταν προσεύ-  
 χεσθε λέγετε.

it is given as a *pattern*, in the Sermon upon the Mount: it is delivered as a *Forme*, upon the Disciples request. So that as some *weights* and *measures* are to be *rules* to others, yet are they themselves to be used as *such* also: so is this Prayer both a *pattern* to direct, and a *form* to be used: the foundation of our Prayers, the Prayer of prayers, the Rule (as Calvin calls it) the law of Prayer, and the Breviary of the Gospel (as Terullian.)

Now then, The Scriptures giving us a Record of so many Sect. 13.  
*Formes*; Moses, David, Asaph composing such; Hezekiah commanding the use of them; The Priests, Levites, People of the Old, the Apostles of the New Testament, yea Christ himself using such, and giving one to us: Can we think of any, or without blasphemy say so of all, that they sinned, or did unlawfully either in the one, or other; either in framing, using or commanding them? *μὴ γὰρ ἀνέχοιτο.*

For that Objection, That these are all *Οἰκουμενικοί*, by divine Sect. 14.  
inspiration; Moses having a Commission from God, for what he appointed in the house of God; and other holy pen-men had an infallible conduct; which since, now, no men can plead unto, we may no more observe the *Formes* of men, then we may suppose, they may make another Scripture, or receive them if they should. Object. 1.

It is altogether frivolous; for,

1. We plead not here this or that Form in particular, but Sect. 15.  
for a *Forme* in general. Should we argue the necessity of one *Answ. 1.*  
of ours, from the use of another in Scripture, this were a clear *non sequitur*, for the infallible inspiration, of the one, would shew a difference enough to convince the *illogical* inference of the other; but from the composing and using *Formes* then, we prove the lawfulness of such still; and that our practice cannot be sinful in such things wherein the Holy ones in Scripture have commendably gone before us: where by the way, it is not the *absolute necessity*, but the *lawfulness*, that we plead. And when God is pleased to give a *Form* for direction, and we see those Scripture *Formes* have been lawfully used: yet not so determined by God, but we are left at liberty to use them or not; we conclude, that no one *Form* (as such) except the Lords Prayer, is absolutely more



lawful then another; and that, any one, which is sound and grave, and agreeable to the *Holy Canon*, is free to the Church to be used, as well as those very formes in Scripture; which indeed do warrant any other, that shall in substance agree with; though in words they differ from them.

Sect. 16. 2. Though those *Formes* in Scripture were by *infallible*  
*Ans. 2.* inspiration, yet the application of those particulars to this or that purpose, was not by extraordinary motion of the Spirit; but upon grounds common to us with them, in analogical cases, and on like occasions. [n] *Hezekiah* did not compose the *Forme*, but commanded them to use that which was already composed. Nor can I see, why upon a like occasion we may not use the same words, or others devised to the same purpose, to expresse the thoughts and affections of our soules, as no doubt he might have done. And the same warrant, that we have for singing *David's Psalmes* in Meeter, or in any Translation; yea for the using of a set Translation of the Scripture, or composing *Catechismes*, or collecting matters for instruction, Exhortation, Rebuke, or Comfort, &c. from the practice of the people of God; we have also, from the like practice in these cases.

Sect. 17. As frivolous also is that Objection [ That these were not  
*Object. 2.* prescribed: so as though it might be lawful to use them at our own choice and liberty, yet not to be enjoined them, nor may we submit to an enjoined *Forme*. ]

Sect. 18. 1. For, to omit that, those Scripture *Formes* were also  
*Ans. 1.* sometimes enjoined, some of them at least: not to mention the Lords Prayer; We read, *Hezekiah* not only commanding their duty to sing praises, --- but enjoynes them a *Form* also; In the words of David, and *Alaph* the *Seers*.— But,

Sect. 19. 2. *Formes* being lawful, the former maxims prove, that  
*Ans. 2.* the prescribing them by a just authority, is so far from making them unlawful to be used, that it makes the use of them a *Duty*. And indeed let reason judge; Is the *Forme* good, sound, grave? doth the injunction make it bad or unsound? may we pray, *blesse, give thanks, &c.* in such words at our own choice? an I may we not use the same words when we are commanded? were they good before, and are they evil now?

now? The commands of men do indeed take off the indifference of an action, so far as *pro Hic & Nunc*, to determine us, where we were before at liberty: but I could never hear, that the command of that which is *lawful*, should change the nature of it, and make it *sin*: so as what is lawful now for us to do, shall be unlawful when enjoined. So that notwithstanding all this, it stands undoubtedly true, That *to use a prescribed Forme* is not unlawful; and consequently this cannot make the use of our *Liturgy* unlawful, *that it is such a Forme*.

I need not enlarge in this particular, which is not much gainsaid: and even those, who scruple this particular, do yet acknowledge the usefulness and expediency of a *Forme* in the Publick Ministrations. But by the way,

1. This I am sure of, *The Jews* are acknowledged to have *Sect. 20.*  
*had some Formes in their sacred offices*: for though we find not *Formes in the*  
any whole Liturgy of theirs, which was used in their Syna- *Jewish Church.*  
gogues, and publick assemblies; yet that such they had is  
more then probable; for I never yet met with any, who had o Bez. in Matt.  
reason to question the truth of that, which is by learned men 26. 10. ex Io-  
observed of the *Forme*, which they used at the Celebration of *sopho de bello*  
the *Passover*; our Saviour himself in his practice conforming *Judaic. l. 6. c. 3.*  
thereunto. This (say the [o] learned) was the *Forme* they in *Paul Burgens.*  
used from the time they entered into *Canaan*. "They were to eat *in Psalm 112.*  
"the Lamb in private families, where were to be no lesse *lof. Scalig. de*  
"then ten, no more than twenty persons: They washed *emend. Temp.*  
"their feet, then lay down to eat the whole Lamb with un- *l. 6.*  
leavened bread: then rose, and washed again, and lay *p Benediculus es*  
down to the Table to the *Post-canium*, the After Supper, *Domine Deus*  
where they had their unleavened bread, and sallets of *nosser, Rex uni-*  
herbs in a dish. Then the Master of the feast first dividing *vers, in esu pa-*  
the bread, blessed it in this forme, [p] Blessed are *is arym.*  
"Lord our God, King of all the world, in the eating of this unlea- *q iste est panis*  
vened bread. The bread thus broken, they kept one part, *arum a, quem*  
and divided the other among all the persons there, who did *comederunt ma-*  
eat the *Passover*, in this form of words; [q] This is the *jores nostri in*  
bread of affliction, which our Fathers did eat in the land of Egypt, *terra Egypti;*  
whosever hungereth, let him come and eat the *Passover*, and who- *quisquis esuri-*  
ever *et paschaitret.*

1 Benedictus es  
 Domine, qui  
 fructum vitis  
 creasti.  
 כוס הברכה  
 1 Psal. 116. 13.  
 כוס שוהות  
 1 Cor. 10. 16.  
 ποτήριον τῆς  
 ευχαριστίας.  
 y Matth. 26. 23.  
 z Joh. 13. 26.  
 a Joh. 13. 23.  
 b Joh. 13. 4.  
 c Joh. 13. 12.  
 d Mark 14. 26.  
 e Mark 1. 4.  
 with Joh. 1. 25.  
 f τὸ πάσχα  
 ἡμῶν Χριστός.  
 1 Cor. 5. 7.  
 g Joh. 1. 29.

"sever bath need, let him come and eat the Passeeover. This done,  
 "He took the cup and blessed it, in this forme, [r] Blessed  
 "art thou, O Lord, who hast created the fruit of the vine: and of  
 "this he drank, and then it went round about the Table.  
 [ This cup was called the [s] cup of blessing, to which the  
 [1] Psalmist alludes, I will take the cup of [u] salvation, and call  
 upon the name of the Lord: and in reference whereunto the  
 Apostle calleth the Poculum Eucharisticum in the Lords Sup-  
 per, [x] the Cup of Blessing. ] "At which time was sung that  
 "Solemn Hymne, which they called the Great Hallelujah,  
 "which was the 113 Psalm, with the 5 following: thus  
 "did the Jewes. This forme, manner, and rites, that Christ  
 himself did use, those passages of the Sacred History do dis-  
 cover: viz. [y] Judas dipping his hand in the dish, and Christ  
 [z] giving him the sop: the beloved Disciple [a] lying in Jesus  
 bosome: Christ [b] rising from the table to wash his Disciples feet:  
 then again [c] lying down: and [d] singing the Hymne: these  
 things were not usual at every ordinary eating. It is there-  
 fore observed, that Christ did not wholly institute any New  
 Rite in the Church, but what was before in the Jewish  
 Church, he took and applied to a new use, end, and signifi-  
 cation. They had Baptisme, as in their severall washings, so  
 in the solemn admission of a Proselite into the Church: the  
 Jewes did not therefore quarrel with Iohn for bringing in a  
 new practice, but onely asked his [e] Authority to baptize. What  
 was with them thus an initiation, Christ in his Church made  
 Sacramental. The Eucharist was not simply new neither: for,  
 they had at their solemn Feasts, their Post-cania, and in those  
 a Commemoration of the Blessings at those Feasts celebrated;  
 as at the Passeeover, the Deliverance from Egypt: at their Pente-  
 cost, the Delivery of the Law: at the Feast of Tabernacles, their  
 Travels in the wilderness, &c. the proper blessings remem-  
 bred in those Feasts. Christ taketh up this practice, conti-  
 nueth this post-canium: and onely adds a new signification,  
 and the Commemoration of his Death and Passion, who indeed  
 is the proper [f] Paschal Lamb; and the [g] Lamb of God that  
 taketh away the sin of the world.

2: As the *Jewes*, so the *Christian Church* had their *Liturgies* Sect. 21.  
 and publick *Formes* too. Thus much we find acknowledged *Formes in the*  
 even by the learned *Non-conformists*, that [b] whatsoever may *Ancient Christi-*  
 be thought of the two first ages: yet for the space of 1400 yeares the *an Church.*  
*Churches* have had their stined *Liturgies*: There we [i] find Cy- *h Ball, Tract of*  
 prian, Ambrose, Chrysostome, Augustine, all acknowledged to *grounds of Sepa-*  
 allow, some to have devised, and composed such *Formes*: *rat. answ. to*  
 There we read of [k] *Petrus Diaconus*, and others, sent from *obj. 8. c. 5.*  
 the East to Rome, in their book to *Fulgentius* and other Bi- *i ibid. c. 4. answ.*  
 shops of *Africa*, rehearsing a Prayer of *Basil's Liturgy*, which *to object. 8.*  
 they say, almost the whole East frequented: There we are told *k ibid. c. 7.*  
 [l] the *Sursum Corda*, lift up your hearts, and the peoples answer, *l ibid ex Clem.*  
*We lift them up to the Lord*, were anciently in use, if not even *l. 8. Constit.*  
 from the *Apostles times*. And though divers passages speak *ApoB. cap. 16.*  
 those *Liturgies* under the name of *Basil, Chrysostom, &c.* to be  
 of a later date, yet that divers things in them were of anti-  
 ent use in the Church: and that such particular *Actions*,  
*Passages*, and *Rites*, as the Deacons [m] *Oremus, Attendamus,* *m ibid. c. 7.*  
*Let us pray, Let us attend, &c.* and then the Reader begin- *answ. to obj. 3.*  
 ning, &c. do argue that there was some publick *Liturgie*,  
 Former, and *Rites* in those early dayes. And now, having  
 for the necessity of our obedience, the command of the  
 Church and State we live in, for the warrant of our practice,  
 the Word of God, and example of the Saints, the Church in  
 the Primitive times, among whom we find the footsteps of  
 several *Liturgies*, with many of the same particulars as in  
 ours, (of which more hereafter) for which we might pre-  
 duce a cloud of witnesses; I can see no reason why it should  
 be a sin in us, more than in them to observe such a  
 practice.

Nor is a *Forme* strange to, but approved, and used in the Sect. 22.  
 Reformed Churches in these later dayes. The *Bobemian, F. rmes in the*  
 which I reckon the first; the *French, Dutch, Geneva,* these *Reformed*  
 three *Presbyterial*, have one. It would be long to site parti- *Churches.*  
 cular testimonies; this one. Mr. Ball will be *instar omnium*, *n Ball, ibid. c. 5.*  
 who not only (n) doth acknowledge it, but makes it his plea, *answ. to obj. 7.*  
 as a thing notoriously known, even to the Separatists. They *o ibid. c. 6.*  
 (those Separatists) know (saith he) [o] that all the *Reformed* *answ. to obj. 5.*

p Ibid. cap 7.  
 answ. to obj. 8.  
 q Zepper. de  
 posit. eccles. l. 2.  
 c. 4.  
 Calvin, opusc.  
 P. ec. Eccles.  
 formulæ. Bez  
 in Cant. Hom. 1.

Churches, since the light of the Gospel began to shine forth unto the world, until this day do allow, and maintain the use of a settled form, &c. Further, if any man [p] (saith he) desire an instance of their doings, let him compare the Prayer which [q] Beza constantly used before, and after Sermon, with the Geneva book of Common Prayer; so that here we find the practice even of Geneva it self.

Obj. If any object, these were not exacted of all Ministers at all times, nor imposed, but every one left free to use them, or any other the like.

Sect. 23.  
 q Ball. ibid.

Answ. 1. I might return, what [q] Mr. Ball doth; suppose this true, (which yet will not be fully proved) yet this proves, they did both use and allow such a practice, though they enacted it not: but,

Sect. 24.

2. If they imposed not, yet they never threw out a composed Liturgy; when they reformed themselves, they did not cast away all forms, but reformed them, and made them better. Onely these Churches, that of Scotland first, then this of England, writing after their Copy (if that may be called the act of the Church, which indeed was not, but the actings of some men in it, and who had no legal call to do it: and I am not alone, but many other truly Religious Spirits are of the same mind. I shall give instance of one, in this case beyond exception; it was that well known, well approved, much respected Mr. Jam's Cranford the elder, He in discourse sometime with me in Tunbridge, while he lay here, upon the account of health to drink our waters, did tell me his manner of laying down the use of our Common Prayer. That he used it as long as any, who were suffered to enjoy their livings; and when he laid it by, having first vindicated it from the exceptions laid against it, he declared, That he would not have laid it down, had not he been forced by the fury of a faction, and if ever it should please God to give the liberty to use it again, he would take it up with much more readinesse and joy then he laid it down. These were his expressions, as near as I can remember, in his own words, I am sure, not at all varying from the sense of what he then spake; but this by the way, to shew, that this was not the act of the Church, but however ) England and Scotland were the

the only ones that ever I read of any settled Church, who threw out an established settled Liturgy, and owned none. For the other reformed Churches, whether they imposed their forms or no, it is certain, they did both use, and allow the use of them.

4. Shall I add the judgement of particular men? Take one or two, infallibly far enough from warping towards the *Romish Superstitions*. In the Church of *Geneva* we have these two, *Calvin*, and *Beza*, the passages cited before, prove their judgements to have allowed them: and *Calvin* we find not only for the use, but for the binding of the several Ministers to the use of them. His words are [ r ] *As for a form of Prayer* -- I do very much approve of it, that it be one, certain, fixed, stated form, from which it may not be lawful for the pastors in their function to depart; for our own, even non-conformists; One shall give testimony for all s ] *The Ministers to whom the use of the Common Prayer hath been thought most burthensome, have from time to time expressed their liking and approbation of a stinced Liturgy; that they like well enough of that council, which forbade vulgar Psalmes in the service of God, and those forms of service which are not [ r ] antea probata in concilio, vel cum prudentioribus collata; least happily some things against faith, either through ignorance or want of consideration should be composed, That they Never sought a razing of the Communion book, but a filing it after the pattern of that care which former examples had set them, wherein they thought many things retained, that might have been spared: They have Evermore condemned voluntary separation from the Congregations, and Assemblies, or Negligent Frequenting of the publick prayers.*

See how these sober spirited men, who could have been contented, yea desired the correcting or reforming, or ( as they term it ) *filing of this book of Common Prayer*, yet, as it was (though not filed according to their minds) used it, preached not against it, laboured not by their Sermons to raise in mens hearts a dislike of it, discouraged none from it; but condemned the negligent, and consequently encouraged the diligent frequenting of these publick prayers. Oh, were men cordially so affected, of such holy, humble, peaceable Spirits, with

Sect. 25.  
Quod ad formulam precum — valde probo, ut illa cōstitutæ, a qua deinde in conjunctione non liceat. Calv. Ep. 87. Bell. Tyrol. of grounds of separation. c. 7. answer. to of j. 8. Conc. Laodic. Can. 59. Conc. Carth. 3. Can. 23. Conc. Milan. Can. 12. Conc. Affric. Can. 70.



with how much quietnesse, and peace, might we live together, and worship, and [u] Go with a multitude to the house of God, with the voyce of joy and praises, to keep holy day? Then might we [x] take sweet counsel together, and walk to the house of God in company, and if so then [y] agreeing, and (as our old version hath it) as friends. To these let me add but the present judgement of our Presbyterian Brethren, who say, [z] we are satisfied in our judgements concerning the lawfulness of a Liturgy, or a Form of worship, provided, &c. So that even in the judgment of these, a prescribed Form is not unlawful, and consequently not our Liturgy, upon that account.

■ Psal. 42. 4.

x Psal. 55. 14.

y Amos 3. 3.

z 1 Paper of  
propof. to His  
Majesty.

### SECT. 27.

The usefulness  
of prescribed  
Forms.

#### I.

To help the weak.

a Quæri solet,  
utrum conceptis  
precatum

formulis publicè  
aut privatis uti  
liceat; nos si

modo cum debita  
animi attentione  
pronunciantur

non modo licitas,  
sed et valde utiles  
esse contendimus,

quia non  
vix nata est  
propterea concepi-

re cuius datum  
non est. Synopf.

Postior. Theo.  
log. Disput. 36.

Theol. 33. Sic et Calvinus Epist. 87. Quod ad Formulam precum valde probè — tam confiditur  
quorundam simplicitati, et imperitiæ.

Yea more, we could with much ease prove the, not only lawfulness, but usefulness, yea in some degree, necessity of a well composed form of publick worship in the Church, and that upon very good reasons.

1. To provide for the weakness of some men, [a] and help their infirmities, of whose ministry the Church may have need; and this truly is not of no consideration; for let us hear but the testimony of one, who (Mr. Ball [b] will tell us) what a godly, learned, and well experienced Minister. As to the lawfulness, or expediency (saith he) of praying by book, or using a prescribed form; it is to be considered that there be divers degrees, both natural (as will and utterance) as also the grace (as knowledge, faith, zeal) given to divers men; besides, some have been trained up in this holy duty more than others — which difference, I have observed not only in private Christians, but in some most Reverend, faithful, and worthy Ministers, some using both in their publick Ministry, and private Families, a set form of words — and a little after, for the Congregation for the most part it is expedient to keep a constant form both of matter and words. Theol. 33. Sic et Calvinus Epist. 87. Quod ad Formulam precum valde probè — tam confiditur quorundam simplicitati, et imperitiæ. b See Ball, Trial of Separ. c. 7. answ. to obj. 8.

### SECT. 28.

To testify Com-  
munion.

c. Ut certius  
constet omnium  
inter se ecclesiarum consensus

Ca. v. Ep. 87.

2. To testify our consent [c] and Communion with other Churches of Christ; for where shall another find, what is the Doctrine, Faith, Worship, of a Church, but in her Confessions and Liturgies.

3. To prevent errors, and irregularities in worship; Sect. 29. Schisms, yea, and errors in Doctrine; upon this account the Council, before cited, forbade the use of such, as were not *probata in concilio*, lest otherwise something against faith through ignorance or rashness should be composed; and upon the same account, there is a necessity of such a well composed form, that nothing, which is contrary to the faith of the Gospel, or good manners; or unbeseeming the Majesty of that sacred service; or dissonant to Christian Charity, should through the ignorance or weakness of some, the corruption, frowardness, malice or wickedness of others be uttered. And the truth is, our Liturgy of old was wont to be accounted an excellent preventive both of Popish Superstitions, and unbeseeming irregularities.

4. And (what is not of the least, but of very great consideration) to reach, and extend to all the publick concerns of the Church; and, Sect. 30.

5. Being incomparably most for the edification of the people; though a conceived prayer may commend the speaker, yet is a form much more profitable for the hearer, who in a known form may readily concur with the speaker (for this they already understand, are acquainted with, and are ready to joyn hearts, with those Petitions, which they know are to be put up) which in a conceived prayer of a mans own (which yet is a form to the hearer) unheard by them before they can not so well do; for such is the obscurity of some mens expressions, especially to vulgar ears, that they cannot easily comprehend the meaning of the words, and so can not joyn hearts; and while they study to understand them, the Minister is gone to other petitions. In these publick forms, known and understood, they have nothing to do, but to attend with the heart: and really this is [b] *no small help to attention*, when the mind need not study to understand, but hath nothing else to do, but attend, and joyn in prayer.

Nor indeed is it any disgrace to the Minister, for we are not called to shew our own parts, but to lay forth our selves for the profit and edification of the people under our charge. Nor is it more unseemly to us to use the same expressions, then for

S

Christ,

3. To prevent irregularity.

4. To extend to all concerns of the Church.

5. For edification on of the people.

b Nos—conceptas formulas—valde utiles contendimus, quia—et attentio auditorum in magnis conventibus per usitatas non parum juvatur Synops. prior. Theol. Disp. 36. Thel. 33.

Sect. 32:

c. Mat. 26. 39. *Christ*, [c] on the same occasion to pray in the same words.  
42. 44. And really,

Sect. 33. When we are still the same persons, who come to worship the same God; to pray for the same mercies; on the same occasions to beg the same blessings, Pardon, Peace, Grace, Life, Health, Comforts, &c. to vow the same duties of Faith, Love, Loyalty, Obedience; to praise him for the same favours: why should it be a sin on the same occasions to use the same expressions?

Sect. 34. In a word, in any prayer, confession, praise, &c. if the matter be good, the words proper, the affections suitable, the prayer, &c. is acceptable, and this may be as well in forms, as in any private conceptions,

Sect. 35. For that Objection, it is a *stinting* of the Spirit, contrary to 1 *Thes.* 5. 18. it signifies nothing; for to omit that Scripture speaks nothing at all to this purpose: I say, there is no more a stinting of the Spirit in this, than in the conceived prayer of the Minister: for there are the people tyed up to his words and expressions, as much as in any prescribed form: yet was never this accounted a stinting of the Spirit, or unlawful for the people to joyn in; and indeed take away all forms (for such is one mans prayer, to all that hear it) and ye must take away all publick prayers, or prayers of a Congregation, out of the Church.

Sect. 36. Of as little strength is that other Objection, that to use a form is contrary to that of the Apostle, 1 *Cor.* 14. 15. *Pray with the Spirit*; for,

Forms,  
no stinting of  
the Spirit.

1. If this Objection be of any weight, it takes away all meditation and preparation, and argueth against any such prayers conceived by our selves, as well as those composed by others for us: and this, if urged so far, must put man upon a sinful tempting of God, and looking for *Enthusiasms*, and extraordinary inspirations, when ever he prayeth; which God hath made no promise to grant, nor hath man warrant to expect: far wiser is that counsel of the Son of Syrach [f] *Before thou prayest, prepare thy self*; (not thy tongue only, but thy heart chiefly) and be not as one that tempteth the Lord.

f *Eccles.* 18. 23.

Sect. 37. 2. This can be no more urged against forms of Prayer, then forms of Praise, or, singing, wherein it hath been practised, and the

the practice still allowed, if in *Praise*, why not in *Petition*? How doth it *stint the Spirit* in one, and not in the other? Must the matters of request fit the occasion? so must praise. Doth the Spirit teach to *pray*? so he doth to *praise* and *return thanks*. Must we *pray with the Spirit*? so must we also *sing with the Spirit*. If in prescribed forms, we may [g] *sing and praise with the Spirit, and with understanding also*, so without doubt may we *pray*. And indeed,

3. In the use of forms, the Saints of God, may, and do pray (as [h] they should) *in the Holy Ghost*; for the Assistance of the Spirit (as that Right Reverend Bishop [i] hath observed) is not so much in helping the invention (invention and gift of conceiving a prayer is indeed a gift, but a common gift, not a proper grace of the sanctifying Spirit; and a confident Spirit, a nimble wit, with a ready utterance goes far in it) but chiefly in these three things.

1. In rectifying the judgement, teaching us what to ask, because we [k] *know not, what to pray for as we ought; and helping our infirmities*. k Rom. 8. 26.

3. In inflaming our affections, drawing out the heart to cry with [l] *sighs unutterable; the Spirit of Grace and Supplication* maketh us pour out our Souls before God, while we look on him whom we have pierced, and mourn. l Rom. 8. ibid.

3. In exciting, and drawing out our faith to Act, stirring up our hearts to cry *Abba, Father*; to call upon God, as our Father in Christ, believing. Now that all this the Spirit of God can do for us, yea, and hath done it, in prescribed forms, drawing forth the Soul, warming the heart, inflaming the affections, quickning the spirit and exciting Faith: the experience of thousands of Christians will testify.

Lastly, To take off that popular Objection, that it is but *reading*, not *praying*, I shall say no more then this; though it be true that *reading* (as such) is not *praying*, this being an act of the heart; that only of the lips and tongue: yet the lifting up of the heart in that reading is *praying*: if the words be found, the matter, according to Gods will; the manner, holy, reverent, humble, faithful, fervent; the wants laid open; and requests sent up from the Soul: here is an holy prayer. And

Sect. 39.

Prayer in Reading.

may not all this be, though the words be read out of a book, or uttered by heart; may there not be as much humility of heart, faith in Gods promises, earnestnesse of desire, holinesse of affection? doubtlesse there may.

Sect. 40. For those many scandals wherewith the vain inventions of unsettled and idle brains, and the petulancy of mens virulent tongues, load these holy constitutions and practises, I willingly passe them by; as things owned by no sober spirit: those who have a mind, may see them noted, and fully answered in that fore-cited book of *Balls Friendly Tryal of the Grounds tending to separation*. This is enough to justify the Use of a *Prescribed Forme*; and consequently to prove, That *the being such*, makes not our *Liturgy unlawful to be used*.

## CHAP. IV.

### *Our particular Liturgy considered.*

Sect. 1.

**W**E have seen the lawfulnessse, and usefulnessse of a *Form* in general, proved in the precedent chapter. But, possibly, there may be some such corruptions, and material errors in our particular Liturgy, as may make this *Form unlawful to be used*. This I shall now examine; and I doubt not to make it appear, that there neither is any thing in this, but what may be used without sin. For the portions of Scripture to be read, there is no dispute about them. For the Prayers prescribed, that they also may be lawfully, yea and acceptably used, is also apparent.

Sect. 2.

For, what is required to holy Prayer, more then, 1. That *the matter be according to Gods will*; for such things as he hath commanded us to ask, and promised to grant; for such things as tend to the advancement of Gods Glory; the doing of his will; the spiritual and eternal good of our selves and

and others, in the Remission of sin, our Regeneration, Sanctification, and eternal Salvation, &c. yea, and Temporals also, Life, Livelyhood, Liberty, Comforts, Prosperity, Peace, &c. so far as Divine Providence shall see these things really good, and necessary for us and them. 2. That the *Forme* of them be grave, the manner holy, reverent, fervent; our wants laid open, and Petitions enforced in such expressions, as may become the gravity of such devotions, the Majesty of that God to whom we speak; and suited to the matter which we desire; and with such reasons and arguments, as are agreeable to the nature of the requests, and likely to prevail. Apply these to our *Liturgy*, and see if all these things be not observed there.

The true *form of external, vocal Prayer*, is the outward frame and disposition of the words, with the inward elevation of the heart: now if the words be sound, the matter good and necessary, and the heart lifted up by the Holy Spirit in faith and fervour, here is an holy Prayer. (and there is the same reasons of Confessions and Praises.) And that the heart may be thus lifted up in the use of these prayers, the experience of thousands of pious Christians will abundantly evidence.

Sect. 3.

For the *matter of them*: Are they not *some*, for pardon or Grace; *some* for instruction how to pray; *some*, to be heard when we pray; *some*, confessions of sin, and begging repentance and remission; *some*, confessions of weakness, blindness, infidelity, and praying for strength, illumination, and faith: *Prayers* for temporal, spiritual, and eternal blessings? And are not all these the subjects of the promises, and commands of God; and by consequence the matter of them according to Gods will? it will be too long to insist upon particulars.

Sect. 4.

Onely let it be considered, that those Reverend Divines of the Presbyterian persuasion, among all their exceptions, to our present *Forme*, have not in any one charged this book with matter of impiety, or material evil in the substance of it, or in any thing which concerns the Prayers, and *Formes* of publick administrations (and to the *Rites and Ceremonies*, I shall

Sect. 5.



a Account of all  
Proceed. p. 1.

b ibid. p. 11.  
at the conclusion  
of the several  
exceptions.

c ibid. p. 32.  
at the conclusion  
of the particul.  
exceptions.

Five my thoughts hereafter) so as the use of them should involve any one in sin. Yea, to the contrary, they have these expressions, [a] *We have an high, and honourable esteem of these godly and learned Bishops, and others, who were the first compilers of the publick Liturgy, and do look upon it as an excellent and worthy work for that time,*—if excellent and worthy then, it cannot be sinful now. Again, [b] *The things themselves (viz. there excepted against, and) desired to be removed, not being of the foundation of Religion, nor the essentials of publick worship.* If so, then certainly much may be complied with, and conformed to in matters of circumstance, (wherein there is no danger for the main, and these not being essentials of worship, they are not contrary to that prohibition, *Dent. 12.32*: so much urged) for Peace sake, and in obedience to those in Authority. And again, [c] *We have not the least thought of depraving or reproaching the Book of Common Prayer.* Then certainly, they charge it not with any matter of impiety, or such thing as is *unlawful to be used* in the publick worship; for that were a just reproach enough.

#### SECT. 6.

The truth is, there are reckoned many expressions, which are conceived to need amendment, or possibly, to want a favourable construction, or that might be expressed better. But all this amounteth not (nor are they by them urged to that purpose) to a proof that they are evil, or, that it is unlawful to use them: it onely obligeth us, so much to consult the honour, and peace of the Church, as to put that just interpretation upon them; and, since they are not evil in themselves, but may be used without sin, to obey the commands of our proper Governours in the use of them: our conceptions, that we could do better, do not free us at all from obeying the Law, which commandeth the use of these; (whereby yet we are not so tyed up, but that at some times, as in the Pulpit, before Sermon, we are left to the liberty of our conceived Prayers also.) But to clear this matter more distinctly.

#### SECT. 7.

There are indeed many exceptions given in, which from the number of them make a great noise in the world; and  
many

many extend them further, than those *Brethren* did intend or offer them for. *They* used them onely as arguments for an *emendation*, to satisfie the scruples of some, who could either *not at all*, or, *hardly* comply with the use of them; and as a meanes (in their thoughts) to promote peace and unity: But *others* presently conclude them of such a nature, as to make the use of the Book utterly *unlawful*; and begin to think some strange horrid thing imposed upon them. I shall take a view of the most material objections, and it will soon appear that there is nothing charged upon this book, of so dire an aspect as to make Ministers afraid of it, or judge it unlawful to use it. or people to hear it.

The exceptions are many and numerous, and people that hear of so many, presently think them all of a nature, that any one of them is able to damne the book; but especially when such a [d] multitude of enormities are charged upon it, they are too willing to believe it guilty. Whereas, those *Brethren* confesse them to be of a [e] various nature. For *some*, they grant, are of *inferiour consecration*; *verbal* rather than material: then, sure I am, these are not fit Subjects of contention, we may use them notwithstanding, and should be guilty of a very great transgression, if we should disobey an established law, and break the Peace of the Church for matters of no higher consideration, then which are onely *verbal*.

Sect. 8.

*Ut que non  
presunt singula  
Forjunta juvent.  
Account of  
Proc. p. 11.*

Against *others*, they plead, but as *dubious and disputable*, as *not having a clear foundation in the Scripture for their warrant*. For such things, if they have not clear Scripture for their particular warrant (nor is this alwayes necessary, in many cases a general warrant is sufficient) yet if there be not evidence of Scripture to prove them unlawful; in such a case to me *Statuta Majorum pro lege tenenda*: The practice of our Fathers; and the commands of our Superiours; the establishments of our own Church, must be a law, and are warrant enough. For, if they are *dubious*, it is not certain we should sin in the use of them: but it is certain, we should sin against an [f] ordinance of God, in disobeying the lawes of our Superiours, which are not against the law of God. Our Brethren confesse,

Sect. 9.

[g] that

*or- f Rom. 13. 2.*

e. Due account  
to his Majesty,  
P. 4.

[g] that publick judgements belong to publick persons, ( and if in any thing, then without doubt in such dubious matters ) and that no man is to exalt his own understanding above its worth and office; nor erroneously pretend Gods law against the just command of his superiours; nor the doing of his duty to be sin.

- Sect. 10. But some things, they say, there be that seem to be corrupt, and to carry in them a repugnancy to the Rule of the Gospel—to which I say,

1. If there be indeed such real corruptions, I know none that pleadeth for them, none do I know but would have such reformed, and not submitted to, all conscientiously agreeing to that Apostolical Maxime [h] *It is better to obey God than men.* But then, let those who disobey, be sure of their hand; that these things wherein they obey not, be really such as is pretended; not seeming onely, but really corrupt, and repugnant to the Holy Rule.

h. A. 7. 5. 29.

Sect. 11. 2. Note, that nothing is said to be corrupt, or indeed to carry such a repugnancy; but onely that some things *SEEM* to be, and to do so. Now though such an apparency may be an argument ( and so onely they used it ) to plead for an alteration; and doth justly require such amendment, where there would not follow in the Church a greater mischief by a change, then there is inconvenience in the non-alteration, or could be good by the Reformation: of which (by the way) those must be accounted the Judges, to whose hands is committed the Government of the Church, and upon whom chiefly it lyeth to take care *Ne quid Ecclesia detrimenti capiat*, that the Church suffer not in her purity, peace, or order: yet this is not argument enough for private persons to cast off the use of a thing enjoined. It must not onely seem, but indeed be evil, ere it can justifie any in their disobeying a law, that commands it. For, suppose it should not be, as it seemes to us to be; but what we judge repugnant, be not so, to the Evangelical Rule: will it then be a sufficient plea for us at the great day of account, that it seemed so? I fear, not. I am sure we have all reason in this case, if in any, to be modestly and humbly self-suspicious, as our brethren acknowledge. And I judge ( for

*in dubiis tutissimum est eligendum*, and what doth but *seem*, is still but *dubious*) it to be by far the safer course for every inferiour and private person to obey, which doth not onely *seem*, but infallibly is a duty: than to suspend his obedience in a thing which doth but *seem* to, but happily is not, when disobedience certainly is [i] against the rule of the Gospel.

3. These things yet are but general accusations. Had the particulars been expressed, which are the *inferiour*, and *verbal*; which *dubious* matters; and which *seem corrupt*, and *repugnant* to the Gospel? we should have been better able to have judged of them. But they being given in together, and no note of distinction on them, it is not so ready to judge which they understand (at least not all of them) to be such as *seem* to be corrupt. It would be too long a work, and to little purpose, to give an account of every particular; I shall therefore pick out what I conceive to be the *most material exceptions*; and which may have the greatest influence upon some mens spirits, to induce them to believe the book so corrupt, as that it should be unlawful to use it; and which I conjecture, they may suppose to be repugnant to the rule of the Gospel. And if I shall manifest that there is really in these no such repugnancy, as may engage any to forbear the use, or insnare him in sin, that shall use this Liturgy: I shall do enough to justify our Conformity, and to manifest that it is not unlawful to obey Authority in this practice. And I am sure then, if we love the Peace of the Church, we shall conclude it our duty.

i Rom. 13. 1. 5.  
Heb. 13. 17  
Sect. 12

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T

CHAP.

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## CHAP. V.

1. *The charge of Battology, or vain Repetitions, answered.*

Sect. 1. **T**He Objections made against the Liturgy, may be all referred either 1. to the *Forme*, or 2. the *Matter*, of the service or worship prescribed: and in this order, for methods sake, I shall treat of them.

Sect. 2. 1. The chief exceptions made against the *Forme*, *Order*, or *Manner* of the service and offices, are these four. 1. *Vain Repetitions*. 2. *The Peoples interlocution*. 3. *The Prayers too short, and divided*. 4. *Shreds of Scripture in Epistles and Gospels*.

Sect. 3. 1. One great charge is this, *It is guilty of Vain Repetitions; the same things being ordered to be repeated several times in one morning service: as the Lords Prayer, sometimes four, sometimes six times, alwayes twice. The Gloria Patri at the end of those short Versicles after the Lords Prayer; then after the following Psalmodie: after every Psalm, and the Hymns between, and after the lessons. Which seems contrary to that rule of Christ, [a] when ye pray, use not vain repetitions, as the Heathen do.*

Except. 1.

a Ma. b 6. 7

Sect. 4. To clear the Liturgy from this charge, and all repugnancy to this Rule of Christ, we need do no more than consider the text, and see what that is, forbidden in that place, as a fault in Prayer. In that Chapter *Christ* is giving rules about those eminent acts of Christianity, *Almes, Prayer, and Fasting*. Concerning *Prayer*, the rules are principally two. 1. The one concernes the manner; their carriage in, and ends of praying. Here the rule is, that we avoid the [b] *Pharisaical Hypocrisis*, who aim to be seen; and that we pray in secret, where God onely sees. 2. The other concernes the matter, and expression

Ans.

b Ma. 6. 5. 6.

pression. Here the rule is, That we [e] *avoid the Ethnical, or Heathenish Battology; and pray according to the pattern there given.* The words are these [d] *When ye pray, use not vain repetitions, (or if we could so make the word speak English, do not Battologize) as the Heathen do, for they think to be heard for their multiloquy, many words, or much babbling.* The only difficulty here, is to find what is the fault condemned, it is *βαττολογία* which what it is, we shall partly understand.

1. By the Notation of the word. The Greek [e] *Lexicographers* (from one *Battus* a Prince, and Founder of *Cyrene* in *Egypt*, who was said to be one of a small slender voice, [f] and a stammering tongue) give this for the first notion, to *hesitate, stick, and stammer* in speech. Of this fault (whether the text mean it or no, it matters not) I am sure the Liturgy cannot be guilty: but some men out of too rash a presumption of a gift, which they have not; boldly venturing upon *extemporary* prayers in the publick, too often betray the want of that ability, which they presumed themselves to have; and by their too indecent *hesitations*, and culpable *stammering*, in their often interrupted expressions, for want of that due meditation and preparation, which becomes men who come to perform such solemn service to so Holy a God; discover themselves too guilty of this kind of *Battology*: but this is not the fault there pointed at.

There is another more usual acceptance of that word. There was (say some) one *Battus* among the Greeks, who was wont to adorn *Images* with *Inscriptions*, long and tedious, and full of idle repetitions of the same things over and over: or, (as others) a *Foolish Poet*, [g] who wrote many verses, but their number increased by this vain *Tautology*. From this *Battus*, do they take *βαττολογία*, to signify, to repeat one and the same word; to trifle in discourse; to prattle vainly. *Hesychius* renders it *Ἀργολογία, καὶ ἀκαταλόγια, idle and unseasonable speaking.* The fault then is chiefly, a tedious length, or prolixity of speech, which cannot well be without a vain *Tautology*, and idle repetition of the same things. Thus the Greeks generally understood it, as contrary to that which they called *ἀκρολογία, short and pithy speeches*, as the *Spartans*

*οὐκ ἐπεσυχόμενοι διὰ μὴ βαττολογήσασθαι ὡς περὶ ἐθνικῶν καὶ δακτύλιον ἐστὶν τὴ πολυλογία αὐτῶν ἀκρολογεῖται.*  
Sect. 5.  
Scapula and  
Stephanus  
whom he epitomized.  
*ἱερὸς καὶ τραῦλος.* Vide  
Herodot. l. 4.  
et Dausan. in  
Phocicis.



*h* *Plut. in vita* used, who (saith the [*b*] Historian) had a vast deal, a great  
*Licurgi.* masse of mony, to be worth but little, but a few words, of great

weight; *They spake little, but much to purpose.* The wise Phi-  
*i Plato in A-* losopher [*i*] therefore far preferring their *short and pithy pray-*  
*albiad.* ers, that God would give them *μαλα ἐπὶ τοῖς αἰγυθίοις*; before

the long prayers of the Athenians, wherein they affecting pro-  
 lixity, uttered many things, which nei her became the Ma-  
 jesty of God, nor were expedient for themselves; and saith

*h* *Δακὺ πολλὰς* jesty of God, nor were expedient for themselves; and saith  
*φουλακῆς* well, [*k*] *that we had need of much care, circumspection, and de-*  
*δοῦσαι δὲ οὐ* liberation, *what is fit to be spoken, and what not;* agreeable to that  
*λεως ὁ, τὶ ἐπ-* of a wiser than he, even Solomon: [*l*] *Keep thy foot &c. Be not*  
*τιον ἐστὶ καὶ* rash with thy mouth——*God is in heaven, and thou upon earth,*  
*μῦ.*

*l* *Ecl. 5. 1. 2.* therefore, let thy words be few.

## Sect. 6.

But besides this Notation of the word, we have much light  
 from the text it self; there are two expressions to guide us.  
*m* *πολυλογία* 1. One in the end of the verse, in a word *Synonymous*, decla-  
 ring that by this Battology, Christ did understand, a [*m*] mul-  
 tiloquy, or verbosity, an heaping up of words, and nothing or  
 little else but words, a babling to no purpose: which was both  
 in a tedious length, such as was in the prayers of Pharisees, con-  
 demned by Christ as *Hypocritical*, who for a pretence [*n*] did  
*n* *Mt. 23. 14.* *thus pray long;* and in often repetition of the same words, that  
*μακρὰ προσευ-* they might hold out, and continue talking. And 2. We may  
*χόμενοι.* understand the thing, by the persons that were wont to use it,  
 and the reason why they did so. They were the Heathens,  
 and the reason why they did so was, because they hoped by that  
 means to be heard the sooner, or at the last at least. They per-  
 swaded themselves that their much, loud, and long crying, of-  
 ten repeated, did at last prevail with their Gods to answer  
 them: for which the Prophet so manifestly scoffs at those Idolatrous  
 Priests of Baal, who cried, all day, and aloud, from morn-  
 ing to evening, and all the same note, *O Baal, hear us; O Baal,*  
*hear us.*

## Sect. 7.

By these things then it is clear, That this Battologic, there by  
 Christ condemned; was the *Heathenish babling*; or what is  
 like that, which they used in their Idolatrous worship, viz.  
*multitude of words, without weight of matter.* 2. Not eve-  
 ry repetition, but such as theirs, vain and idle. 3. And these u-  
 sed,

used, as if they looked to be heard for their many words sake.

Sect. 8.

Now let any charitable man, or considering Christian judge, whether these, or any of these can be rationally charged upon the Liturgy for those repetitions of the *Lords Prayer*, and the *Gloria Patri*: would we know who are guilty of this crime indeed? One, and he no *Popish*, nay, nor *Episcopal* Author,

( I think ) will tell us that, [ *o* ] *Those men are in their prayers guilty of this idle loquacity, or vanity of multiplying words, who* o Marlor, ex se-  
cario.  
are, 1. *Diffident*, doubtful they shall not else be heard. 2. *Whose hearts are cold*, their affections not inflamed in their devotions. Utuntur in ora-  
tione inani hac  
loquacitate, et  
3. *Who are not serious*, who neither mind nor care what they multiplicando-  
rum verborum  
vanitate diffi-  
speak. And ( saith another ) *Those, who pour out a multitude of words, and think by this means to persuade and prevail with God.* Shall I give instances. fig' do sunt ani-  
mæ, nec admi-

*dum seruiant quid loquuntur. multum verborum profundunt.*

*f. Calv. in Mat. 6. 7. Qui ut Deum persuadeant et exorent,*

1. It is manifest the *Popish* practice is extremely faulty: where persons are taught their *Paters*, and *Aves* by number and tale: to number upon their *Beads* a certain set of prayers, which they understand not, and therefore cannot mind: putting so much the greater meritoriousness in them, and receiving larger *Indulgences*, as they do oftner mumble over their *Rosaries*.

Sect. 9.

Nor are *They* free, who affect a tedious length in a continued Prayer; and yet are not able to find either fit matter or words; nor to keep their hearts close to God, and so lifted up with faith, and inflamed with fervour during that time, as they ought to be in these holy Duties and Addresses to the most high God: for though, where a man is endowed with such a gift of expression & utterance, and where variety of holy matter is poured forth with a constant, continued, attention of mind, and vigor of affections, such prayers cannot but be acceptable Sacrifices; nor can they be condemned for the length, and even in this sense may we [ *q* ] continue in prayer: Yet when such is our weakness, that our minds rarely do attend; and our dulness such, that our affections scarce can be intent so

*q Col. 4. 12.*

r Iamtio, sicut  
non est obrund-  
da, si perdur-  
non potest; ita si  
perdure pnest,  
non est reliqua-  
da.

August. ep. 121.  
Abst in orati-  
one multa locu-  
tio; sed non de-  
fit multa prec-  
tio, si pe severet  
intencio. Aug.  
ep. 21.

Eccl. 5. 1, 2, 3  
ὁ λαός τὸ τὸν  
ἐπὶ τὸν, πολλὰ  
καὶ τὰ κάρτα

long: it is not only our wisdom, but a duty to moderate the length of our prayers according to the measure of grace received, and the strength of our affections, faith, and devotion, that the intention of them be not dulled, where it cannot hold out; though where it can last, it be not to be laid down. [5] Much praying is one thing, and much speaking, or many words in prayer is another: the one is a duty, the other a fault, and to be avoided. This must be condemned as a vain Battology; which Solomon fitly calleth the [1] Sacrifice of Fools; and is a thing which argueth no little irreverence in worms of earth before the high God: wherein we often see that to speak much, and to speak seasonably and fitly, are far a sunder; men soon becoming negligent, and the Devil easily taking occasion to steal in upon them, and to steal away their hearts from the matter they are about: and when the heart is absent, they offer up nothing but words: which is not much short of the Ethnical, or Popish Battology, and much more guilty, then the Liturgy can with any shadow of reason be pretended to be.

### SECT. 11.

3. Yet I deny not, but, in the use of this Liturgy men may be, and some (I fear, too many) are guilty of this also, but withal it is unquestionable, that this is not the fault of the book, but only of those persons, who use it so.

### SECT. 12.

Not of the Book; for, 1. The things repeated are not many: they are but two; The Lords Prayer, and that never in the same, but in distinct offices, and parts of worship (which is very far from that vain and heathenish repetition, who had nothing to offer, but (as those Baalites) the same thing for an whole day; and as far from being like the Romish Beadrol of 15 Pater Nosters, and 150 Ave Marias) and one Gloria Patri, a Doxology at the end of each Hymne or Psalm; which can no more be charged as a fault here, then that versu ἐμβολιαῖος at the end of every verse in one Psalm [x] For his mercy endureth for ever. Not is there such a difference between a Psalm of praise, and praise in our ordinary prayers, that what is lawful in the one, should not be lawful in the other; that what is confessed an ornament in the one, should be a sinful Battologie in the other. This Doxology, being yet used but once in our prayers, but generally at the end of Psalms, where

x Psal. 136.

where it is an ornament, or of, an Hymne of praise, where it must needs be proper. However that *versus intercalaris* is a sufficient argument that every repetition is not to be charged with vanity, and there must be something else to prove it Battologizing. And thus far we have the concurring judgement of our Brethren [y] That the same words may be often repeated, (as Account of David doth, Gods enduring mercy) without Tautological-vanity, Proceed. Reply when it is not from emptinesse, or neglect of order, or affectati- pag 62.

ex. — In Psalmes and Hymns, where the affections are to be elevated — we are not against such repetitions — 2. Neither can it with any charity be rationally suspected that the Church prescribes those few repetitions any way to lengthen out her prayers (which yet never were accounted too long, but often accused of too much brevity, as *shreds*, or *Snips*) much lesse, 3. Can it be thought, that these are prescribed, as if the bare use or repeating of the words were an acceptable service to God, or could pretend to an hope of being heard (as the *Heathens* did) when the affections are not cordially intent, nor the heart sincerely fixt upon the matter, neither with an holy fervency begging the mercies, nor with an heavenly cheerfulness sounding forth the praises: Yea, 4. We have much reason to judge, that the edification of the people, and the quickning of their devotion is mainly intended; when their minds and souls, which in a continued length are apt to grow cold and flat, are awakened by these (yet not too frequent repetitions) to raise their intentions to those prayers, which should be as darts sent up to Heaven with vigor, quicknesse, and fervency.

2. But, In the persons a fault there may be, when they superstitiously think, there is any strange efficacy in the words, or magick in the repetitions, though they neither understand, consider, nor are intent upon them; when they are guilty of the sin of that people, whom God [x] complains of, that they draw nigh with their mouths, and seem to honour God with their lips, but remove their heart far from him: Such is that, of many ignorant people, who say over the Lords Prayer, the Creed, and Ten Commandments, all, as their Prayers; and think they have Sect. 13.

z Isai. 29. 13. Mat. 15. 8.

Mat. 7. 6.

have sufficiently done their devotions, when they have done no more but repeated the words: Such is that, of those, who content themselves with a formal attendance with their bodies, and joyning with the tongue in these offices; and think they have served God well enough, when they have thus externally answered the letter of the Law, though their minds at the same time were roming about the things of the world, or the lusts of the flesh. But this still is not the fault of the *form*, but of the *persons* and it is no more to be imputed to this, than the very same irregularities, and wandring thoughts are to be imputed to the conceived prayers of the Minister, though in themselves never so holy or excellent, to which this neglect and non-attention is every way as incident, yea possibly more, than to the use of this *Liturgy*. This is really *Battologizing*, what ever the matter of the Prayer, or Petition be, whether repeated or not.

SECT. 14. What then? because of this abuse of some *carelesse persons*, is there such a necessity of altering the *form*? or is it there ore unlawful for an Holy, Religious Minister, or Devout Christian to use it? nothing lesse; for then we must cast *all prayers* out of the Church, wherein some will still be guilty of offering nothing but a verbal service, and yielding but a formal, carelesse attendance. But, let us learn to be serious in our affections, and prayers (whether conceived by our selves, or composed by others, and prescribed to us) and we are so, (as *Calvin* [a] observed) when our tongues go not before, or without our hearts; nor do we think to catch the Grace of God by the flowing forth of vain and empty words; but the holy heart sends forth its affections as so many darts, and arrows from a bow, that may pierce the clouds, and ascend Heaven it self: Let us come (as the [b] Psalmist) with prepared and fixed hearts, the Soul cordially joyning with the tongue, and the Spirit directing the lips in our prayers and praises; holy, heavenly, and inflamed affections, (supposing still the matter according to Gods will) my Soul for yours, the Holy God will never charge you with a sinful *Battology*, or *vain repetitions*; neither *Heathenish babling*, nor *Popish Polylogy*.

a Ubi sermo affectu concipitur oratio, lingua non antecipit: sicut deinde non capitur deignatio inani verborum fluxu; sed potius suos affectus pium cor expierce the clouds, and ascend Heaven it self: Let us come (as the [b] Psalmist) with prepared and fixed hearts, the Soul cordially joyning with the tongue, and the Spirit directing the lips in our prayers and praises; holy, heavenly, and inflamed affections, (supposing still the matter according to Gods will) my Soul for yours, the Holy God will never charge you with a sinful Battology, or vain repetitions; neither Heathenish babling, nor Popish Polylogy.

b Psal. 57. 7. & 108. 1. & 25. 1.

By this time I suppose ye see it proved, that that prohibition of Christ *μή βαρυσώμεθα*, cannot be extended to this *Liturgy*, nor is this *Liturgy* upon the account of any repetitions (whatsoever it seems) repugnant to the Rules of the Gospel.

## CHAP. VI.

2. *Another exception answered, and the Interlocutions, Responsals, and Alternate Reading Justified.*

**A**Nother great exception is against the *Interlocutions*, Sect. 1. or, *The Repetitions and Responsals of the Clerk and People*, and the *Alternate Reading of the Psalmes and Hymnes*; and this exception is built upon these two foundations. 1. Non-edification, [a] *That they cause a confused murmur in the Congregation, whereby, what is read, is less intelligible, and therefore unedifying.* 2. The seeming repugnancy to the Sacred Rule; because, *The Minister is appointed for the people in all the publick services appertaining to God: The holy Scriptures of the Old and New Testament intimating the people part in publick prayer to be Only with silence and reverence to attend thereunto, and to declare their consent in the close by saying, Amen.*

1. To answer this charge, I shall first examine the latter part, for we will first see our warrant from the Scriptures, and this being cleared, we shall better judge concerning the matter of edification. I shall put the Argument into form, and by that means shall be able more appositely to apply the Answer. As to the charge of being repugnant to the rule of Scripture, the Argument must stand thus.

Sect. 2.  
Answ.



## Sect. 3.

Branch 1.  
Responsals of  
people, whether  
Repugnant to  
Scripture.

Where the Scriptures appoint the Minister for the people in all publick services appertaining to God; and those holy Scriptures both of the Old and New Testament intimate the peoples part in publick prayer, to be onely with silence and reverence to attend thereunto, and to declare their consent in the close by saying, Amen: And the form prescribed doth not so, but appointed to the people a great part in the publick services themselves. There is a repugnancy between that Form, and the Scriptures.

But the Scriptures do so; and the Form so, ( as is expressed )  
*Ergo.*

For the proof of the assumption, several particulars are produced, *The Alternate reading of the Psalmes and Hymns: The Responsals of the Clark and people: The Litany so framed, that the Petitions are in a great part uttered by the people, &c.*

## Sect. 4.

These are the Charges; This the Argument; wherein 1, To the proposition I shall say little, though, as that is expressed, it may admit some dispute; for it is said only, *The Scriptures intimate so and so: and the Form. appointeth so and so; now what is only intimated, is not clearly determining: and here therefore is no Real, but a seeming, or intimated Repugnancy.*

2. But the Assumption ( as there conceived ( viz. *That the Minister is appointed ( sc. by the Scriptures of both Testaments ) for the people in all publick services &c. and that the holy Scriptures of the Old and New Testament intimate the peoples part in publick prayer to be onely with silence to attend, and declare their consent in the close by saying Amen.* ) This I positively and resolutely deny: for,

## Sect. 5.

All Logicians know that a particular affirmative overthroweth an universal Negative; and a particular Negative an universal Affirmative. Observe then, This is all laid down in an expresse universal: *The Ministers in all publick services &c. for the people. The people onely ( to do nothing else, but ) to attend with silence — and to say nothing, but Amen.* Now if any particular instance can be produced to the contrary, that is enough to wipe off this charge; and, I think, the Scriptures do afford us many.

## Sect. 6.

Are not the Psalmes and Hymnes a great part of the publick services appertaining to God? They are reckoned as such in  
this

this very exception; and though in the latter branch, there be a restriction to *publick prayer*, yet the former is against the peoples part in *all publick services*, and the Plea is laid not onely against the peoples bearing a part in *publick prayer*, but against the *Alternate reading of Psalmes and Hymnes*. But sure I am, The peoples joyning with their voyces, and bearing a part in these, is neither against the Scriptures appointment, or intimation, which doth not only not appoint the *Priest, Levite, or Minister*, to be wholly, and alone for the people in these; but doth also not intimate only, but clearly expresse the peoples bearing a considerable part in them, and not, *onely silently attending*, and adding *onely their Amen* in the close.

It is confessed by our Brethren, [b] that, in the case of *Psalmes and Hymnes* (and these are a part of the publick services) it is certain they had a *Liturgie or Form*, as we have; which *Forms* are carefully collected, preserved, and delivered to us, as a choice part of the *Holy Scriptures*. And these *Forms* were then certainly to be used, and the peoples bearing a part in them is evident enough: for,

1. That the people should joyn in *singing*, is questioned by none (that I know) even those Sectaries who deny it in mixt Congregations (as they allow no such Communion in any Ordinances) do yet allow it among those, whom they account *all Saints*: But for us, we all practice it. And whether we sing together *joynly, in Meeter*; or *Alternately, in Prose*, (as in the *Cathedral way*) the matter comes all to one, the people bear their part in both.

And the truth is, for manner of singing, it hath still been various in the Churches according to the Custom of several Nations, and yet that diversity breeding no division or contrariety. There being [c] as many *Quires of singers*, and wayes of singing, as diversities of countries. Sometimes one only singing, and then another [d] in his orders, sometimes [e] two: sometimes we find a council forbidding [f] any to sing, but such, to whom the office of singing belongeth: sometimes the whole multitude sang, [g] that those who stood without the Church might hear the voice of the people praying, and the loud sound of

Sect. 7.

Accom. of  
Reply  
Sect. 16.

Sect. 8.

Sect. 9.

c Tot panē psal-  
lentium chori,  
quot gentium di-  
versitates. Hieron. ep. 17. ad  
Marc. cap. 6.  
d Dicit Psal-  
mum in ordine  
quo. Hieron. ep.  
ad Rustic.  
e Tertul ad uxor. l. 2. dicit. Psalmum inter duos sonare. f Concil Laodic. can. 15. g Audiat orantis  
populi consistens quis extra ecclesiam vicem; sp: Et celebres hymnorum sonitus Hilar. in Psal. 69.

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Sect. 7.

Accom. of

Repl

p. 92. Sect. 16.

Sect. 8.

Sect. 9.

c *Tot pand psal-*  
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*quot genium di-*  
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*d Dicitur Psal-*  
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*ad Rustic.*  
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*populi consilium quis extra ecclesiam vocem; sp. Et celebres hymnorum sonitus Hilar. in Psal. 69.*

\* Ἀντὶ ἀλλήλων *their singing*; and this sometimes joyntly together; sometimes by course or \* *Quire-wise*, [h] *men, women, maids, and little children, answering one another.*

So the people in St. Basil's

time sung the *Psalmody*, one part answering another, at the sound whereof Nazianzen saith of Valens the Emperour, that τῇ λαμπρῇ κατεσπομένη, he was smitten as with Thunder. See Jewel Art. 3. Div. 2. out of Basil. ep. ad Cler. Neocesar, and Greg. Naz. Orat. Funebr. in Basil. h. Responsis psalmodum, cantu virorum, mulierum, virginum, parvulorum consonus undarum sonus resonat. Ambr. Hexamer. l. 3. c. 5. And a many more citations to this purpose doth Mr. Ball give us, which I have now not leisure to examine, he that please may. Euseb. l. 2. c. 17. Socrat. l. 6. c. 8. Theodoret. l. 2. c. 24. & l. 4. c. 27. Plin. epist. l. 10. ep. 97. Basil. ep. ad Cleric. Neocesar. Nazianz. funebr. orat. in Basil. Aug. confel. l. 9. c. 6, 7.

Secd. 10.

And this was not the practice of later ages only, but of the Jewish Church, and Scripture times also. There we find, the people of God in their solemn services, in such forms answering one another. There we find in one place the Priests and Levites [i] singing together by course, and praising God after the Ordinance of David the King; yea not these only, but the people, even the women also: for so we read, Not Moses only, but the [k] Children of Israel with him sang a Psalm of praise upon occasion of that miraculous passage made for them through the Sea, that drowned the the Egyptians. [l] And Miriam went out (saith the Text) and all the women after her, and she answered them; [m] sing ye — The women and the men (as Junius [n] notes on the place) thus answering one another in the song. And it may not unfitly be understood of such a Carmen Amabaum or Alternate Song, what we read of the Israelites singing before the Golden Calfe; by that action shewing, as what they had learnt among the Egyptians, to set up an Idol: so what was wont to be their practice in their services to God (for they worshipped the Calfe, as they did God; and it is not unusual for the Devil to be Gods ape) They sang, and it was not either the united shout for a Victory; nor a crying out together, for being Conquered: but it was קול עזות [n] the voice of singers; by their alternate answering in song, discovering themselves. Thus if we consult the Hebrew Text, where the same word is used by the Psalmist, it seems to be not only the practice of that people, but to look very like a com-

command, וַיִּשְׁרָ [o] *sing unto the Lord*—what plainly so? 10 Psal. 147. 7. conceive not, for then another word would probably have been used, viz. וַיִּשְׁרָ, but *sing alternis vicibus, answering one another* (as the word signifies) and one [p] Psalme there is p Psal. 88. that seems purposely to be set *adhunc ordinem canendi*, to be sung in this order, or *alternate* manner, as the word *Le-annoth* vid. Gatak. cyn. part. 1. c. 10. p. 126. in the title not obscurely intimates.

If it be objected, that these onely shew the practice of *singing*; but it is the *alternate reading* of Psalmes and Hymns *Object.* that we disallow.

The answer is at hand, for, be it but *alternate singing*, this *Solut.* is enough to our purpose, to prove, the people bearing a part in these services: besides, *singing* and *reading* are not of so different natures, that what may be allowed in one, may not be allowed in the other: when their singing sometimes was but like fair, long reading, with some modulation of the voice, and that not much neither, if we believe S. *Austin* [q] who in this commendeth *Athanasius*, that he commanded the Reader of the Psalme to sound, or sing it, *modico flexu* q August. Conf. l. 10. c. 93. et 2 ut pronuncian- et quam canenti u cinior esset. *vocis, with a very little modulation*, like, but [r] *a more plain and distinct reading*. Such a practice there was then in the Antient Church, as the people joyning in the Psalmes and Hymnes.

Yea, and these were not onely in the words of Scripture, *Secl. 12.* or the very formes there given; but they had their *Proprios Hymnos*, Hymnes proper to the Christians, and composed by themselves, and sung to the honour of Christ, (as [s] *Eusebius* out of *Philo* testifieth of the first *Christians*) and this perfectly agreeable to the Scripture pattern and practice. The practice we see in the [t] *Corinthian Church*, which the Apostle reproveth not, but ordereth it, and directs them in it. A rule we have in that *Apostolical* exhortation, to teach, instruct, and quicken one another, [u] *in Psalmes, and Hymns, and Spiritual songs*. Nor must we conclude that the people sung only such Hymns, as were either found in the Scriptures, or framed *de proprio ingenio*, their own private conceptions; for though such they had, and used, yet also they had Hymnes [x] composed by others for them, which they sung to; as we



read that Ephrem, Syrus, made Hymnes in that, *sc.* the Syrian tongue, which were sung at the solemn feasts of the Martyrs, as Sozomen informeth us.

Sect. 13.  
Object.

v Account of  
Proceed. p 27.  
Reply to ans<sup>r</sup>.  
n. 3s 1.

I know it is objected, That though this may be allowed in *Psalmes and Hymnes of Praise*, for even in the Scripture we read the people joyning in these: yet in the other parts of worship, and *prayer*, not so; where they are to be silent, onely adding their *Amen* in the close: in this is the *Minister to do all*. These are the words of our Brethren. — [y] *We said not, that the People may not in Psalms concur in voice to God---* (we speak of Prayer---) *we concluded it agreeable to the Scripture practice for the people in prayer to say but their Amen. — And finding ordinarily that the people spake no more in prayer, ( distinct from Psalms and praises ) we desired to imitate the surest pattern.* From hence some may be apt to gather, that, ( as to Prayer, and those parts of worship ) there is a repugnancy in the Liturgy, ( where even in these the people bear a part ) a repugnancy to the Scripture rule. But,

Sect. 14.  
Solut.

2. Account of  
Proceed. ibid.

I answer, Whatsoever the force of the argument be, ( as there urged ) for an alteration, I am sure, there yet appears no such thing, as may make this Liturgy unlawful upon this account, though not altered. For,

1. The Argument indeed concludes onely the peoples silence, as to Prayers, ( distinct from Psalms and Praises ) yet the Premises were larger, and extended to *all publick services in things pertaining to God*, which are praises as well as prayers. And it is there reckoned as [z] *the peoples invading the sacred office of the Ministry, at least seeming to do so, 1. To read half the Psalms and Hymnes. 2. To say half the Prayers. 3. To be the mouth in Confessions. 4. Being the onely petitioners in the greatest part of the Litany.* So that, it is an incroaching in one as well as the other: if they incroach in saying half the Prayers, so also do they in reading half the Psalms. But their part is confessed in *Psalms and Hymnes*. They may sing, as together, so alternately; and if they may sing so, they may also read so: and then notwithstanding any thing in this Argument, may do so in prayers also. Again,

Sect. 15.

2. It is said onely, That the people ordinarily spake no more

more in prayer than *Amin*. And if no more then so, here is nothing to prove it unlawful to bear a greater part at some time: for it may be supposed, that yet upon some special and extraordinary occasions they might say more, though *ordinarily* they did not. And what they might sometimes do, is not unlawful in it self, nor repugnant to Scripture (for that may not be done at all) and this is enough for our purpose. Yet farther,

3. The thing is not altogether so disagreeing with the Scripture pattern, but that we may find, or conjecture at least, some footsteps of such a practice there. To this, I shall offer but this one thing to be considered. It is expressly acknowledged, [a] *That in the case of Psalmes, it is certain they had a Liturgy, or Form (as we have) which is carefully collected, preserved, and continued to us.* This Liturgy, or Forme (if any else) is without question those *Psalmes of Moses, David, Asaph, Heman, &c.* in the singing of these, it is confessed and proved, the people concurred in voice, more than in a single *Amen*, and they sang *alternatim*, or *Quire-wise*; and if they may sing half, they may distinctly read half, (as before is noted.) Now then, in these Formes, in which it is confessed, they did thus concur, we find some which are *not Hymnes*, or *Psalmes of Praise*; but expressly (and penned for that purpose) *Deprecations of misery, Prayers in affliction, and for mercy.* Consult the Titles and the matter of them, they will evidently appear to be, some, purely, or chiefly [b] *Prayers in afflictions, in case of misery, distresse, or feares; for support, strength, mercy, deliverance, life, &c.* some, *Deprecations*, whose Titles are, *Al-taschith*, i. e. *Destroy not*, complaining of, and praying against evils, both of sin and sufferings. Some, *Commemoratory*, or rather [d] *Commonitory*; not (as *Junius* conceiveth) to stand as memorials, for the remembrance of evils past, and deliverance received; But, (as that truly Reverend, and by me never to be forgotten [e] Mr. Gataker, (whose excellent works praise him in the gates, and are, and will be to after ages, eminent discoveries of his learning and piety) hath well observed) to be *Monitories to God himself* (to speak with reverence, & after the manner of men)

Scct. 16.

Account of  
Proceed. S. 16  
Repl. P. 92.

בְּשִׁירֵי  
תַפִּלָּה.

Psal. 17. 86,

90, 102.

אֲשֶׁר־לְכַלֵּל,

Dep. 1. 4. 10. 11.

לְכַלֵּל תַּשְׁחִית

Psal. 57. 58,

59, 75.

אֲשֶׁר־לְכַלֵּל

עוֹשֵׂי לְכַלֵּל

Commoni-

monitory.

לְכַלֵּל

Mr. ad red. cendum

in memo. a n.

Psal. 38. 70.

Gatak. Cyn.

part. c. 10.

p. 123.

† Διαμαρτυρη-  
ται.

עדות

Testimonium;  
potius obtesta-  
tio.

Psal. 80.

vid. G. tak. ii. l.

ג שכייל

eruditor.

Psal. 32. 42, 44,

45. cum multis

al'is.

ה ללמר

ad docendum.

Psal. 60.

Sect. 17.

as our version doth well render it, to bring to remembrance, viz. of God: to mind him of the streights and troubles of his people, and awaken him to their help: as the whole service and frame of the Psalmes clearly shew: some [f] *obtestatorii*, not so much because the Church doth there *testifie her faith in God*, as that she doth therein earnestly beseech, and even *obtest* and *conjure* him to help and deliver them from those evils where-with they are oppressed, by that care which he was wont to take of them, which now seemes to be remitted; and that successe thereof, which those evils, which she suffered by her adversaries, did seem to make void. Shall I adde others? which are evidently *instructing*, [g] *teaching* Psalmes, and so are rendred in the *Margin* of our Bibles, *Psalmes giving instruction*, and one expressly penned, [h] *to teach*.

4. Let any man now shew any one thing, which is in our Liturgy appointed, the subject of *alternate singing*, or (which makes no difference) *Reading*, that is not perfectly of the nature of some of these Psalmes. Might they so sing those Psalmes, whose main scope is to confesse sin; complain of enemies; bewail miseries; beg pardon, pray for mercies; awaken (as it were) God to hear, help, and save? and may not we also do the like in our Hymnes and Litanies, which are composed for the very same ends? or shall we yet say, they are repugnant to the Scripture pattern, to which in these particulars they do so perfectly agree? yea, may we not hence also draw a justification of the lawfulness of that practice in *Collegiate* and *Cathedral* Churches, (which yet is more quarrelled at, and condemned, than the alternate reading or pronouncing) viz. the singing of this *Litany*? those Psalmes of this nature being no doubt sung in the Assemblies as well as the rest.

Sect. 18.

5. Nor is this a just charge against the *Litany*, that therein the people are the only petitioners in the far greatest part of it, (the Minister onely reciting the matter, and making no request at all, which is onely done by the people in their *Good Lord deliver us*, and *We beseech thee to hear us*, &c.) for in this choice part of the Liturgy, wherein (if any where else) our Prayers are (like those, which *S. Augustine* mentions of the

[i] *Egyptian*

[i] Egyptian Brethren ) as several, and very short, so as darts & Dicuntur fra-  
and arrowes severally sent forth with a sudd n quicknesse, and tres in egypto  
lively ejaculation, it is clear, 1. The Minister beginneth, crebras quidem  
expresse petitioning, the people repeating but the same after h: bere orationis  
him. It is 2. evident, that in the main body of it, it is a pray- sed eas brevissi-  
er put up by the Minister, beginning the prayer for all the par- mus, & raptim  
ticular matters, with this, *We sinners do beseech thee to hear us,* quodammodo ja-  
*O Lord God. That it may please thee,*— and so goes on in culatus. Aug.  
the particulars, to which the people severally adde their re- ep. 121.  
quest in the words before by the Minister dictated; *We beseech*  
*thee,*— which is, in effect, but their *Amen*. Neither 3. can  
we say that the Minister repeating the matter of the petition,  
doth not pray, or petition; for to what purpose else are those  
particulars expressed? When the Minister repeateth, *From all*  
*evil and mischief, from sin,* and the rest that follow; is it in-  
tended that he should repeat these words onely, which with-  
out the petition would not make up any sense? yea, is it not  
intended that he with the Congregation should pray for  
Deliverance from them? What *Rubrick* appoints the *Good*  
*Lord deliver us,* to be said onely by the people? yea, the Mi-  
nister, as the mouth of the Assembly, having repeated the  
matter of the request; are not minister and people then joynely  
together to send up the petition?

By these things, I hope, it is sufficiently cleared, That *Al-* Sect. 19.  
*ternate Reading or singing,* and the peoples bearing a greater  
part than silence, and a bare *Amen*, not in Psalmes and Hymns  
of praise onely, but in prayers, and deprecations also, is not  
repugnant, but perfectly agreeable to the Scripture pattern;  
and may therefore lawfully be complied with.

If any shall yet object, that though it were so in the *Old* Object.  
*Testament* practice, yet we find it not agreeable to the Evan-  
gelical rule.

I have these few things to answer.

1. When it is confessed, that the *Church of Israel* had such Solut.  
a *Liturgy* in Psalmes, and Hymnes; and some of these being Sect. 20.  
proved of this nature now in dispute, and these all acknow-  
ledged to be preserved to us as a choice part of Scripture—

I cannot see any shadow of reason, why we may not use them as they did. It is acknowledged, we may use the same things, words, and formes; and why not then in the same manner? and if these, why not others also of the same or like nature.

Sect. 21.

2. Though nothing of the *Mosaical Pedagogy*, or *Oeconomy* (as such) be obliging; it followeth not that every thing therein is now unlawful. It is true that those things which were then *Figures of Christ to come*, and instituted as *Types* of our Redeemer to come in the *Flesh*, were certainly of no use, when *Christ* was really come to fulfil all the things by those types prefigured: and now they, yea, all that was *symbolical* among them, as observed with any opinion of necessity, are not onely dead and rotten, but only [k] *deadly* also, and *murderous*, and the charge upon us is, [l] *stand fast in the Liberty, wherewith Christ hath made you free*, upon as high an account, as even, the renouncing of Christ, and of all benefit by him, who in this case, *shall profit you nothing*. Yet, for those things which did pertain only to *Order* and *Decency* in the external managing of divine worship, without any *typical*, or such *symbolical signification*, I see not how they can be condemned as *unlawful*, though it is possible sometimes, and in some cases they may be *inconvenient*.

k Et mortua,  
ma: tjera.  
l Gallat. 5. 1, 2.

Sect. 22.

3. But suppose every part of that *Mosaical Pedagogy* should be unlawful; yet many things were then in use and practice, which cannot properly be accounted a part of that *Oeconomy*, or proper to that *Pedagogy*; but upon principles of common right, and reason taken up by them, and practiced in common with others. I never knew any deny, but *Magistrates* might still (if they see it convenient) use the same *Laws in Judicials*, as were given to the *Jews*, and punish the same sins with the same penalties: nor doth their being used under the *Mosaical Oeconomy* make it a sin for *Christians* now to use them. Nor can I see any reason, why we may not use those external orders of worship, which were used in the time of, but really were no part of, that *Oeconomy*, which was properly *Mosaical*.

Sect. 23.

4. If we find not such a practice in the Christian Church in the

the Apostles daies, this need not trouble us; unlesse we can prove that nothing may be done, do not in circumstantial of worship, for which we have not the example of the Apostolical practice, yea, though we have the practice of the Church before, and that not condemned any where, either by Christ, or his Apostles. The Christian Church was then, under too much persecution, to have her publick Oratories, and solemn Assemblies, and solemn Order of the Sacred Publick Worship; and no wonder then, that we have no examples of her practice in such a case. When then we have such evidences of the Churches practice in the *Old Testament*, in things not at all *symbolical or typical*, and this no where condemned or reprov'd in the *Gospel*, which yet doth so sharply rebuke the *abolished ceremonies*, though the times then did not admit such publick solemnities: I see not, but we may well conclude it agreeable to the Scripture pattern, and not at all repugnant to the Evangelical Rule.

5. Sure I am (if we may believe Records) the ancient Church did practice this very thing; and consequently thought it no contrariety to the Rule of the Gospel: if we then condemn this practice, as such, we shall condemn, not only this *Church of England*, for those years since the Reformation (which yet is no very good argument either of our piety or charity) but even the whole Christian Church, (both *Greek and Latin*) in those ancient ages, of forsaking the *Evangelical Canon*, and admitting and practising a publick worship of God contrary thereunto. Which, how agreeable it is to that Evangelical Rule, and the sentiments of Piety, and Charity, let the sober and considering Christian Judge. For evidence of their practice, (besides those testimonies [m] before cited,) I shall now add these. For the *Lords Prayer*, (which we find in their several Offices, and *St. Hierom* telleth us, that [n] *The Apostles by the precept of Christ*, added this to the celebration of the Eucharist: and *S. Austin* informs us, that [o] *The whole Church almost, concluded their Prayers with it*) In the Liturgy of *St. Chrysostome*, we find the whole *Gloria*, or *Quire* saying it; And the Priest only with a loud voyce adding the Doxology, *For Thine is the Kingdom, &c.*

Sect. 24.

*m* See Sect. 9. of this Chapter.  
*n* *Apostoli Dominico precepto ad celebrationem eucharistiae adhibuere orationem*  
*o* *Quam totam penionem fers omnis ecclesia Dominica oratione concludit.*  
*Aug. in ep. 59. ad Paulin. q. 3.*

X 2

Again,



P Chrylost. in A gain, in the same *Chrysostome* we find Minister and People  
 2 Cor. Hom. 18 joyning together in the holy Ministration, He saying, *The Lord*  
 9 See Jewel. be with you; they answering him, *And with thy Spirit*. Thus are  
 Arr. 3. Divis. 16 they, [p] *the Minister and People talking together*, or speak-  
 1 Cyprian. in ing one to another, as he expresseth it. Again, for that in the  
 Orat. Dom. Communion, *Lift up your hearts* it was not only the admoni-  
 Serm. 6. tion of the *Deacon*, as the Minister may now, at the beginning  
 s Chrylost. ex varijs locis in say, *let us pray*, or as they then did in the very same words; [q]  
 Met. h. Hom. 9. or ( s Aug. in *Oremus, attendamus*, or *oremus pariter omnes*, &c. as calling up-  
 Psal. a 39. & de on the people for prayet and attention: but in a particular  
 dono persever. office, immediately before the *Communion* In the *Greek Church*,  
 l. 2. c. 13. ) in the [r] *Priest* said *Ἀνοχόμεν τὰς καρδίας*, as we, *lift up your*  
 sacramentis fi- hearts; the people answering, *we lift them up unto the Lord*; and  
 delium, And a- gain (de bonovi- this [s] *in conspectu Sacrificii*, as they then. called that *Sacra-*  
 mentis. c. 16. ) ments, not dreaming of such a *Sacrifice*, as is now pretended  
 inter sacra mi- in the *Papists Masse*. Of the [t] *Holy, Holy, Holy*, of the  
 stria cor habere [u] *Lord have mercy upon us*, *Christ have mercy*, &c. Of the  
 sursum jubemur. *Hallelujah*, or *Praise ye the Lord*. Of the *Gloria Patri*, or *Glory*  
 See Jewels De- fience. Part. 2. c. be to the Father, &c. a *Doxology* wont to be added at the end  
 14. divis. 2. of every [x] *Psalm*, yea sometimes of their *Prayers* also. Of  
 1 Concil. Valent. that in the *Communion*, *It is very meet and right so to do* —  
 An 444. Can. 6 Therefore with *Angels*, and *Arch-angels*, &c. I might give ( yea  
 u Concil. Val. they are gathered to mine hand by [y] *Mr. Ball* ) a cloud of  
 Can 5 Basil ep. 63 Aug. ep. 178 Witnesses, *Councils*, and *Fathers*, to evidence this practice in  
 Sezom. l. 7. c. 9 the *ancient Church*; And though the whole *Liturgies*, that go  
 x *Græcis usita-* under their names be conceived to be of later date, yet these  
 sum terminare pces aliqua Particulars are acknowledged to have been in use in those elder  
 Doxologia Hinc times.  
 Psalmis addere solius *Gloria Patri* See Conc. Val. Can. 7. & also *Platina de vitis pontific*, *Damas.* 1.  
 y *Ball. trial of Separ.* ch. 9. p. 175, 176. & ch. 7. Answer to *Objection* 3.

So that all these things considered, there yet appears nothing, which can prove our *Liturgy* repugnant to the Rule of the Gospel, or upon this account unlawful to be used,

Seet. 25.

2. Having now shewed our warrant, and cleared these *Responsals and Alternate Readings*, and evidenced their non Repugnancy to the *Scriptures*; it will be matter of lesse difficulty to solve that *Objection of their Repugnancy to edification*; for as to this it is said,

That

That they cause a confused murmur in the Congregation; whereby what is read is lesse intelligible, and therefore unedifying: as to edification. and again, we may warrantably professe, in the name of our selves, and many sober pious persons, that we experience that these things are against our edification. But for Answer,

1. The Ancient Church thought them not so: their constant practice shews, that they judged this way expedient and edifying. Sect. 26. Answ. 1.

2. If any cannot experience his own edification, I shall earnestly beseech him, before he passe a censure upon, or condemn the practice; that he would first do this one thing, viz. seriously, sincerely, and impartially, as in the presence of the great God, ( that [z.] searcheth the hearts and tryeth the reins ) z. Jer. 17. 10. examine his own Soul, and see from whence it really commerth to passe, that he is not edified: whether it be not from something in himself; rather then any thing in the matter or form of the Prayers and Hymnes, so read or sung. For, if it be either from his own carelesseesse, or non attention; or from a prejudice in his mind against the way and practice; that he receives not that profit, which he otherwise might: there is no reason, for this, to condemne the form; when all the fault must be charged upon his own self: let but such a Soul endeavour to purge out those corruptions, and prejudices; let him seriously attend the service, and mind what he is about; and without disputing cordially joy in those Petitions, Orizons, and praises: I doubt not but every such humble, pious, devout Christian will experimently find, his heart in a good measure excited, quickened, inflamed in his devotions; and then see, that these are not unedifying. It is true, indeed, when men look upon these things with an evil eye; when they shall give themselves ( as some have done ) liberty to vilifie, reproach, and scorn the way of the Church; and contemptuously call it, *The Chattering of the Priest and Clark one to another*: it is no wonder, if they be not edified by that which they so much despise. But if this be an argument, it holds as strongly against all the conceived prayers and preachings of men: For, we cannot be ignorant ( when these late daies have given us too sad experience ) how many persons have taken up a prejudice

against the Ministers: they conceive such and such to be formal, and cold in their Prayers, dull and heavy in their Preaching: they despise the persons, and then their labours; and say they cannot edifie by them. Scarce any have been found (though never so eminent) but to some or other their Prayers and Preaching have been judged unedifying: yea, to some, The whole order of the Ministry hath been so judged: and yet this is no argument, to prove them so, when the onely fault is in the passions, or prejudice of the hearers. This was that, which hindred the edification of the Jew in Christs

a Jo. 7. 41, 52.

b Math. 13. 55.

c Mark 6. 3. 5.

time [a] He was of Galilee. [b] The Carpenters Son, &c. and from hence it was, that He [c] could do no mighty works there; not because he had not power to do so; but because of the hardness of their hearts: who through their prejudice against him could not receive the things of their peace. And really, I fear, that in our case it is the great prejudice, which is in some men, against the Persons and Places of those Reverend Bishops and others, who impose this Liturgy, that makes men dislike the Form for their sake: and it edifies not, onely because it comes from those persons, which they love not. I charge not this upon all, onely I do desire every one seriously to examine his own Soul; and see, if something of this nature be not in himself, before he passe a judgment of non-edification upon the thing, or use required; as if it arose from the nature of that, which arises onely from the nature of mens passion and prejudice. And withal I might oppose (and justly) to this, the experiences of others, sober, pious Christians; whose hearts (as thousands will testify) have been wonderfully excited, quickened, inflamed, and so edified by their (not formal, but) religious, devout attendance on these holy performances.

- Sect. 28.

3. But, for the thing it self: Is there not in it reall matter of edification? may not, yea, doth not the very *Alternate Reading and Responsals* (supposing still the attention of the mind and heart) edifie? The *Confused Murmur* (as it is called) makes not the words intelligible to them, who do themselves bear a part, and say those words. All edification (as was noted, by those right reverend Bishops [d] at the conference)

d Account of  
proceed. Answer.  
to N. 3. 4.

Dispute

is not to be confined to the informing of our Reasons and Understandings; but there is also very much of edification, (building up the Soul in Grace, Holiness, Faith, Fervour, toward eternal life) in the quickening, continuing, and uniting our devotions, which are apt to sleep, freeze, and grow flat in a long continued Prayer. And people, no doubt, may be, and many souls are, thus very much edified, when they are often awakened by frequent *Amens*, and Interlocutions; being thus excited and stirred up by mutual exaltations, provocations, petitions, bold contentions and strivings, which shall shew his own, and stir up others zeal to the glory of God. It is not for edification, that by that short Petition, *Lord have mercy upon us*, and incline our hearts to keep this Law, after every commandment, [e] *Christian People* Account of proc. p. 103. are taught, as by a quick and active Prayer, to *ask and beg upon their knees pardon for their lives, forfeited by the breach of each Commandment; and to pray for Grace and strength to keep them for the time to come?* Ans. 10 Sect. 1. p. 17. In that, so much decayed, but indeed excellent, Litany, how are the dull hearts of men quickened and awakened; and the truly pious, devout Souls inflamed by their own frequent closing in the several petitions for every particular matter therein begged? Doth not the whole Congregation by these their Petitions and *Responsals* shew, that they are sensible of Gods Honour; troubled for their own wants; and do therefore desire that God should have all possible glory; and beg, that their own wants may be relieved? These being things, which in the Assemblies of Christians should not coldly or faintly be done; these their own *Responsals*, and verbal concurrence, do much conduce to the wakening of the Soul, and to put into, and preserve in the heart that heat and vigor, which should make them, at the end, sound forth together their *Amen* (as is recorded of the Primitive Christians) with that fervour, and zeal, *ut reboarit instar fulminis, aut irati maris*, that he that heard the Echo of their zealous tongues, might suppose, he heard the sound of the roaring of the Sea; or the mighty voice of the Powerful thunder.

## CHAP. VII.

*Two other exceptions answered, and 3. the frequent Intercessions, and short Prayers, as also 4. the parcells of Scripture for Epistles and Gospels, Vindicated.*

Sect. 1.



AVING now in the former Chapters cleared those two grand Exceptions, which charge the Liturgy with *Vaine Repetitions*: and the Responses, with the *Hinderance of Edification*; and *Repugnancy to Scripture practice*. The others, which follow about the *Brevity of the Prayers*, and the *Communion Service*, will be easily answered.

Except. 3.

3. The next Exception then, against this *Forme* is, *The Brevity or the Number of short Prayers*, which would be much better in one continued Prayer; not in several *shreds or snips* (as some call them, rather the Prayer). And these are charged to be *unnecessary Abrasions*, and *Intercessions*, neither agreeable to *Scriptural examples*, (when many petitions are offered up at the same time) nor suited to the gravity and seriousness of that holy duty.

Sect. 2.  
Answer.

I Answer, 1. That all possible Gravity, and Seriousness should be used in Prayer, which is our address to the most High, and Holy God, is unquestionable. But it is also beyond dispute, that this *Seriousness* is a quality of the mind; and may as well be in *short*, as long Prayers: yea, too woeful experience shewes, that men may trifle in longer, as well as in shorter

shorter Orizons: and yet ( the words of the mouth, and carriage of the person being discoveries of the inward affections ) it is confessed that we are to shew also as much reverence and gravity, as we can , in our words and gestures. Yea, in publick services, all things should be so ordered, as that the people may be then taught an holy reverence; and kept in a serious frame of Spirit during all those sacred offices. I cannot, therefore, but ( with that [ a ] learned Papist ) dislike, that men should *multiplie*, or lengthen out, *their prayers beyond all measure and order; whereby the hearers are wearied, and the people of God are not allured by the sweetnesse of the holy duty; but driven from it, through the disdain of the tedious performance.* And I cannot but approve that rule of anothers, [ b ] *That in divine offices there be observed, not so much a burthensome prolixity, as a devout and intire brevity.*

*a Extra modum  
& ordinem ora-  
tiones multipli-  
cant, unde audi-  
tores, sibi ingra-  
tos efficiunt. &  
populum Dei po-  
tius fastidio a-  
vertunt, quam  
alliciunt. Du-  
rant. Rational.  
integra brevitas.*

1. 4. cap. 5. In Divino officio non tam onerosa prolixitas quam devota & servatur. Petr. de Allia. Lib. de Reform. Ecclē. Cap de Reform. Prælator.

2. But it would be an unjust charge, to say *this Liturgy* is guilty of either of these faults condemn'd. We have several short prayers, but not multiplyed beyond measure, or the bounds of a grave decorum: nor are they in the body of them lengthned out to a burthensome prolixity. They cannot be accused to cause a wearinesse by a confused tediousnesse; but they rather refresh by a grateful variety:

Sect. 3.

3. And in this, our Church is not beholding to the *Mass-book*; but hath the practice and judgement of the ancient Church for her direction. It was the Doctrine of St. Chrysostom, [ c ] *That, he that prayeth, should not make long speeches, nor draw out his prayer into length; but speak few and plain words — for the hope of being heard lyeth not in the multitude of words, but inward disposition of the heart. — Christ ( saith eat, sed pauca et*

Sect. 4.

*dicat. Non enim in verborum multitudine, sed in mentis solertia positum est, ut exaudiantur. Breves enim & frequentes orationes fuit Christus & Paulus praeceperunt, paucio ex intervallo. Non si sermonem in longum extenderis, in negligentiam frequenter lapsus, multam diaboli surrepti faciliatatem dederis, & supplantandi, & abducendi cogitationem ab his qui dicuntur. Si vero continuas & crebras orationes facias, totumque tempus interpolans frequentia, facile poteris modestiam exhibere, & ipsas orationes cum multis facies solertia. Chr. Hom 74. Tom. 4. p. 641, 642.*



he) and Paul have enjoyed short and frequent prayers to be made, with small pauses, or intercessions ( and such and no other are ours in this Liturgy ) between them : for if thou draw thy speech into length, then falling frequently into negligence, thou wilt give the Devil too great opportunity to steal in, supplant, and withdraw thy thoughts from those things that are spoken. Whereas if thou makest frequent prayers, and throughout all the time dost renew them often; thou maist with ease shew a moderation, and yet make thy prayers with much skill. Agreeable to this, is that which St. Austin records of the Brethren in Egypt: of whom (saith he) [ d ] it is reported that they have many prayers; but every of them very short suddenly darted forth, least that intention of mind being vigilantly raised ( which is very necessary for him that prayeth ) should by long continuance vanish, or grow blunt. In their judgements then, by short and frequent Prayers the Soul is kept awake, and in a more quick and lively frame. And this I am sure is no enemy to seriousness or gravity.

epi. 131.

Sect. 5.

Psat. 42. 1, 2

A. Nor is this so disagreeable to Scripture patterns, but that we may find some examples of this also. Neither can I see, why the frequent repetition of Gods Name and Attributes at the beginning of our several requests; and closing them with the merits and mediation of Christ, should be suggested as an irreverent, affected, empty tossing of Gods name in prayer ( an expression which I am heartily sorry, that grave, serious, sober men should use, to vilifie an established order in the Church ) any more then ( supposing it used with holy, faithful and humble hearts ) that repetition of this name of God no lesse than four times in two verses, [ e ] As the Hart panteth---so panteth my soul after thee, O God. My Soul is a thirst for God---The Living God; when shall I come---before God? The Church, by these quick and short prayers, seeming to teach her Children, how the gracious heart sends forth its desires & longings after God. The constant attendant of the Harts draying after the waters, is quick and short breathings; the breath in hast drawn in, and as suddenly sent forth again: so the gracious Soul longing after the presence of God, the enjoyment of Pardon, Peace, Grace, Life, and Communion with Christ, is thus panting, and these quick, pithy expressions, and short prayers, are  
lively

lively resemblances of the quick and short breathings of the Soul after God: as there, *O God, the living God, when shall I appear before God.* And if the same words may be repeated, (as no doubt they may) without Tautological vanity; and it is so [f] confessed, if it be not from emptinesse, or neglect of order and affectation: Why should such emptinesse, affectation, or neglect of order, be imputed to our prayers meerly upon the account of such a repetition? if any persons be guilty of such defaults, or neglects in the use of them; let them bear their own blame: let it not be imputed to the Prayers, which may be used by holy and humble hearts, and no doubt are, without that affectation, &c.

But, [g] though in *Psalmes and Hymnes, where the affections are to be elevated by such figurative streins and elegancies, as best besseem Poetry and Rapture, such repetitions are not condemned:* yet to make a prayer of a few petitions, and begin and end every such, with Gods name and Christs meritts, this is condemned as an affected empty tossing, &c.

Let us then see, if we have not some such thing in Scripture examples, which are not *Psalmes, or Hymnes, or Raptures of Poetry.* That Prayer of *Daniel*, which upon the expiring of the 70. years Captivity he put up to God, for Confession of sins, and Humiliation, and praying for the restauration of *Jerusalem*, seems indeed to stand as one continued prayer (and yet, if so, it is no longer then some one may be found in our Common-Prayer-Book) but observe it, and ye will see it to consist of several intercessions, and, even such short prayers as ours, beginning still anew with the name and attributes of God. He beginneth, [h] *O Lord, the great and dreadful God;* h Dan. 9. 4. *keeping Covenant and mercy to them that fear him—We have sinned, &c.* again, within three verses, [i] *O Lord, Righteousnesse belongeth unto thee—* then a fresh, in the very next verse, [k] *O Lord, to us belongeth Confusion---* and as closing this, [l] *And now O Lord our God—* then immediately beginneth another prayer, [m] *O Lord, according to all thy righteousness I beseech thee---* again, in the very next, he beginneth with the name of God, and closeth with the merits of Christ, [n] *Now, therefore, O our God, hear the prayer of thy servant, and his supplication;*

Object.  
Sect. 6.

g Accompt. of  
Proc. Rep'y, 10  
Answ. to Except.  
16. Sect. 3.

Solut.  
Sect. 7.

i v. 7.

k v. 8. l v. 15.

m v. 16.

n v. 17.

plication, and cause thy face to shine upon the Sanctuary, that is desolate, for the Lords sake: yet he immediately begins again,  
 ov. 18. [o] O my God incline thine ear and hear, open thine eyes and see — and closing that also with, Not for our righteousness, but thy great mercies. He presently begins again, and subjoyns another short prayer, full of nothing but such repetitions, quick

pu 19. and short breathings, four times in one verse [p] O Lord hear, O Lord forgive; O Lord hearken and do: deferre not for thine own sake, O my God. Here we see a Religious service performed with many such short prayers (for they are evidently called so, not one, but as many, and several, [q] Supplications in the Plurall) and as frequent repetitions as any can be found in our Liturgy: and I think none dare accuse this holy Prophet as guilty of an affected empty tossing of Gods Name, &c. Yea, Christ himself hath given us a president in some cases of not only repeating the same words, but the same thing; repeating the same name and attributes of God, &c thrice; [r] Father if it be possible, &c. I shall conclude this with the words of that truly Reverend Person: [s] Wherefore, howsoever some do carp

qu 3.

תתני  
 Preces, Supplications for grace and mercy. a

י.י.

r Math. 26, 39,  
 42, 44.

s Bp. Downam  
 of Prayer. c. 22.  
 p. 131.

at the short prayers in our Liturgy, calling them shreds; and wishing, that in one continued prayer, all our requests should be joyned: Notwithstanding, the wisdom of those learned and godly men, who out of the most ancient Liturgies compiled ours, is to be commended; who, considering that our long continued prayer would to the greatest sort seem tedious, and breed distraction and wandering thoughts; have set forth many short prayers, to avoid weariness, and to keep the mind of the people attentive.

Seft. 8.

Having now vindicated the lawful use of the Liturgy, as to the frequent Intercessions, and short Prayers, let it not be accounted a digression if I take a transient view of somewhat else of the like nature, which was sometimes made the matter of

Except 4. 4. Another-Exception. Such shreadings (as some pleased to call it) as of prayers, so of the Scriptures; taking here and there a piece for an Epistle, and Gospel.

Seft. 9.

Ans.

And thus I shall in transitu give a short account of the use and standing of these in the Liturgy. I mention these here, where we are considering the Form and Order; for, as to the matter of them, they being part of the Holy Scriptures, that

ad.

# CHAP. VII. The Epistles and Gospels considered. 165

admits no dispute: but the exception is taken to that manner of Section, and Division which is used; and the order of reading them; and calling Historical parts, the Epistle, which is onely matter of Form and Order. But I Answer,

Sect. 10.

1. If the offence be at the Division, that but a piece of a Chapter is taken to be read: the like offence may as well be taken at a Chapter, that the whole Book or Epistle is not read.

For that Division, which we now receive, was not *ab initio*, nor very ancient: and why we may not upon particular occasions make such or such Sections, as our Fathers have done longer or shorter, I see not. What [r] variety of such divisions hath been in several Churches, is not unknown to the learned. The first Author of that division of Chapters, which we follow, some [u] conceive to be *Hugo, Cardinalis*, about the year of Christ, 1254. and that is not so long since as to be accounted ancient. He that put the [x] *Latin Bible* first into *Verses*, and so also divided the *New Testament*, was *Robert Stephen*. These are things, therefore, too low for wise men to contend about.

See several varieties of divisions of the Gospel, &c. in Bolls Trial of Separ. ch 3. p 3. out of several Authors. u River Isagog. ad Script c 29. Sect. 21. x Henr. Steph. ad Lector. in Conc N Test.

2. For the thing it self, we need say no more to justify it, then

Sect. 11.

1. The Jewish Church at the times of their solemn assemblies, had lectures out of the Law and the Prophets, which the [y] Scriptures clearly intimate. *Junius* [z] out of *Maimonid.* gives us this account of the manner. The custome of reading the Law in the Synagogues every Sabbath Day, they say, was delivered by *Moses*, and again brought in by *Ezra* after the return from captivity; and then there was added the reading of the Prophets also. The Law they divided into so many Sections (which they called פסוקים) as there were sabbaths in the year; that every year the whole Law, i. e. the Pentateuch, might be read through: which was ended at the Feast of Tabernacles, and then to begin again in course. Out of the Prophets also certain Portions or Chapters (which they call תפסות) answering to the Sections of the Law, in number, and (as near as they could) in matter and consent in Doctrine also, were collected and appointed to be read. This reading of the Law and the Prophets being finished, they, having first obtained leave from the Master of the

y Aet 13. 27 et 15. 21. z Ju. in Aet. 13. 15.

*Synagogue, out of the Scriptures preached to the people.*

Sect. 12.

a See many Col-  
lections to this  
purpose, in Ball  
Trial of Sagar.

p. 31.

b Hook. Eccles.  
Pol. l. 5. § 20.

c Post lectionem  
legis, et prophete-

rarum, et Ado-

rum, et Evange-

liorum, salutis  
ecclesiam, di-

gens, Gratia  
Domini nostri,

&c. et post salu-

tationem allo-

quantur populo  
Sermonem Hosia-

torio. Clem.  
Constit. Apost.

l. 8. c. 5.

d See several te-

stimonies of this

in Bal. Trial.

&c. c. 8 p. 144

e Baxt. his  
Disput. Disp. 5.

ch. 2. Sect. 13.

f Conc. a. c. 4.

de Post Sect.  
de bon opor.

2. Agreeable to this in a great measure (though not in all circumstances) was the practice of the Christian Church, both in ancient and latter times, in the Christian Assemblies, they [a] had lectures out of the *Prophets*, and *Apostles*; before Sermon they read some portion of the *Old* and *New Testament* (as did the Jews, the *Law* and the *Prophets*) and those lessons did usually afford texts for their preachers. In some, we read of

an *Apostolical* constitution for the [c] reading of the *Law*, the *Prophets*, the *Gospels*, and the *Acts*, and after all these, the blessing given, *The Grace of our Lord Jesus, &c.* then this service being ended, a Sermon preached. Ordinarily they were read in course and order; (as those who read the Sermons of St. *Chrysostome* and St. *Augustine*, shall soon find) but sometimes some [d] peculiar lecture was read, and the order interrupted by an intervening festival; which had a peculiar portion of the Gospel suited to the day and solemnity. And this was not

wholly arbitrary; for the Scriptures being not all of one sort, some parts being easie, some hard: Direction where to begin in reading and how far to proceed, is not altogether superfluous. And the Church appointing such Chapters, or Portions at such times, and upon such occasions, as are judged to fit the seasons, and to afford profitable instructions to the hearers, can neither be repugnant to Scripture or the Christian practice. There is nothing in this then but may lawfully be complied with, God having commanded us to read the Scriptures, but *what book, what chapter*, such a day, or on such occasions, or *how much at a time*, are things (as [e] Mr. Baxter himself acknowledgeth) left to *Humane Pende*nce to determine; and I am sure, if it be determined by our Superiors, it is no part of prudence to oppose their determinations in this thing.

Sect. 13.

3. For these things under this notion of *Epistles*, and *Gospels*, we read of them in the *Liturgies* of the *Greek Church*. But the first mention that I find of them under this name, is in a Manuscript, that I have seen, of one *Nilsu*, whom in Ecclesiastical story, we find to be both a *Bishop*, and a *Martyr*: so he is called by the [f] *Centurists* of *Magdel.* but whether the *Bishop*, and the *Martyr* be the same person, is some doubt;

a *Nilus* there was a [g] *Martyr* in Egypt under *Dioctetian*: a *Nilus* whether the same or no) a [b] *Bishop* in *Palestina*, & a *Martyr*, a *Nilus* reckoned among the [i] *Doctors* of the *Affrican Church*, who is said to write many things, some precepts concerning good works according to the Order of the Law: certain *Γράμματα*, or, short sentences of Piety, and Morality, Among these sentences there is mention made of these *Epistles* read in the Church, which he calleth; (as among the Greeks they were called) *Ἀποστόλος*, because usually they were portions taken out of the *Acts* or writings of the *Apostles*: among other of his Sentences, this is one, *If thou comest into the Church, and seest none there, then go thy self, and out of the book there read the Epistle* (τὸν Ἀπόστολον) and go thy wayes, &c. it seemeth by this, that the Bible lay then in the Church, and such portions of a Liturgy, and Sections of the Gospel, or *Apostolick* writings appointed for such and such dayes. In the Liturgy of *Chrysostome*, this office is called *Ἀποστολὴ εὐαγγέλιον*, and thus ordered. In the morning service they did read one Gospel, a portion out of the Evangelists: after this, at their *Missæ*, or Holy Communion (for the notion of the Popish Sacrifice was nothing of their *Masse* in those dayes) they had this order — *Allelujah*, and a Psalm of *David*, being ended, the Deacon saith *πρόχωμεν*, *Let us attend*: then the Reader having repeated the *τὸ προκείμενον τῷ Ἀποστόλῃ καὶ τῇ ἡμέρᾳ*, which was, two verses of some Psalm of *David*, suited to the nature of the *Epistle* then to be read, and the *Festivity* of the day then Celebrated; The Deacon said again *πρόχωμεν*, *Let us attend*: then the *Epistle* was read: that being ended; and some inter-locutions between the Priest, Deacon, and Quire, sung; and some other rites passed; the Priest standing at the Holy Table, with his face towards the West, i. e. to the Congregation, he said with a loud voice *Ἀκούσωμεν τὸ ἔργον τοῦ εὐαγγελιστοῦ*, *Let us hear the holy Evangelist*: then the Deacon read the Gospel appointed for the day. This ended; the *Catechumens* are dismissed, and the *Communicants* proceed on. Priest *ἡμεῖς πάντες ἐξ ἐκείνης τῆς ψυχῆς, καὶ ἐξ ἐκείνης τῆς διαβολῆς ἐκπομεν*, *Let us wish our whole hearts say, and wish our whole mind let us say* — Chorus, *κὶ εἰς ἡμῶν* — Lord have mercy upon us; Deac. *κὶ εἰς πάντων ἡμῶν*, ὁ θεὸς τῶν

g Fuleb Hist.  
l. 8. c. 13.  
h Cent. Mag.  
Cent. 3. p. 22  
i Cent. 4. c. 10.  
p 6:5.



τῶν πατέρων ἡμῶν, δεόμεθα σὺ, ἐπάκουσον, κὲ, ἐλίσσον, *O Lord Almighty, the God of our Fathers, we beseech thee hear us, and have mercy upon us.* Chor. κύριε ἐλίσσον. *Lord have mercy upon us.* Deac. ἐλίσσον ἡμᾶς ὁ θεὸς κατὰ τὸ μέγα ἔλεος σου, δεόμεθα σὺ, ἐπάκουσον κύριε, καὶ ἐλίσσον. *Have mercy upon us, O God, according to thy great mercy, we beseech thee hear us, and have mercie upon us.* Chor. κύριε ἐλίσσον. *Lord have mercy upon us.* Deac. ἐνὶ δέουθα — *We pray thee moreover* — going on to pray for their Kings and Emperors, &c.

These things I have cited thus at large, that it may appear, that those several Practices, and Interlocutions, and Responses, as in the Liturgy in general, so particularly at the *Communion*, and the reading of the *Epistles*, and *Gospels*, as we use them, in such Sections, and Order, is no new thing in the Church, nor did the ancient Christians think this any way repugnant to the *holy Canon*.

Sect. 14.

So that if we really consider the nature of the office; the matter appointed; the order of reading; the practice of the Church: here is nothing in this, that should make us fear to observe this constitution; nothing that will engage us in sin in the use of it. And, when the matter appointed is but the reading of such portions of Scripture, me thinks it should not be a matter of contention among wise men; how much is to be read, or where, or in what order; whether out of the *Apostles*, or *Prophets*, or *Acts*; whether called the *Epistle*, or, *for the Epistle*. These are things (almost infinitely) below the *Peace of the Church*.

Thus, I think, I have gone over the most material exceptions against the Liturgy, as relating to the *Form, Frame, Manner of Composition*, and *Order* therein prescribed: and have so far cleared it, that it may appear, there is nothing herein, whose use is unlawful; or contrary either to *Scripture*, or the *Gravity and Seriousness* of a Religious service, and the holy managing of our publick Devotions.

CHAP. VIII.

*The Matter of the Liturgy examined, and the exceptions against it. 1. As Defective. 2. As using corrupt Translations. 3. As prescribing Apocryphal Books. 4. As to the Form of Absolution, considered and answered.*



Having examined the *Form*, we now are to consider the *Matter* of the Service, and Prayers prescribed. And if there be nothing in this, evil to be done; nothing required of us, which is either against the *Rule of Faith*, or *Good Manners*;

nothing contrary to *Faith* or *Holynesse*: (Then according to that known [a] Rule) there remains nothing in it, but what may with a good Conscience be lawfully used, and submitted to: and this I hope to make appear in these ensuing Chapters.

And the truth is, this is a matter of no great difficulty, and therefore doth require no great skill, or length of discourse to clear it; for among all the exceptions, there is not one, that chargeth the *matter* as evil. Let us take a view of the particulars; and a transient view in the most, will serve the turn.

1. The first charge is *Defectiveness*, or want of due matter that should be, [b] no preparatory address: sins in Confession not expresse enough, nor sufficiently enumerated: prayers for the most part consisting of mere generals, without mention of the particulars, wherein the generals exist; The Catechisme de-

Sect. 1.

Quod neque  
co. ita fidem,  
neque contra bo-  
nos mores in-  
ungitur, indis-  
criminate est ha-  
bendum, et pro-  
corum, in  
quos videtur  
societas servan-  
dum est.  
Aug. ad Jan.  
Ep. ad 8.

Sect. 2.

Except. 1.  
Detect. v. c. 1.  
b. Account of  
pro. gen. x. c. 17.

Sect. 1, 2, 3,  
4, 5.

festive in many essential necessary Doctrines of our Religion, &c. But,

Answered.  
Sect. 3.

1. It might be answered, that many of these things are not wholly wanting, but in some good measure there: That (*despise not, O Lord, humble and contrite hearts*) in the Preface cannot with reason be recited as an exhortation; but is really an addresse to God for acceptance. Nor can these words, [*That those things may please him which we do at this present*] be rationally said to be no words of prayer, but a part of an exhortation to the people, when they are expressly put up as a prayer in this petitionary form, (*wherefore we beseech him to grant us true repentance that--*) and the confession of sin is comprehensive of all the particulars required: *Psalms and Hymns* there are of praise suited to Gospel worship; and petitions both for general and special mercies.

Sect. 4.

2. But supposing this defectiveness in the particulars proved; granting there may be some reason to plead for a fuller expression and enumeration in a publike Liturgie: yet all this signifies nothing to prove an unlawfulness of the use of that which is: The absence of some good, or perhaps, necessary thing, is not sufficient to prove it unlawful to use the present. All that we are required, is to use these forms, the matter whereof being agreeable to the Word of God; we may lawfully, beyond dispute use them, though there be not other particulars, which we judge as good, or necessary: We are not required to give our judgments concerning other things, but to conform to the use of these.

Sect. 5.

Except. 2.  
Corrupt Translations.

(c) Acc. of Proceed. Gen.

Exc. 8. 13.

(d) Psal. 105.

28.

(e) psal. 106.

30.

(f) Num. 25. 7.

2. Another exception is, against the corrupt Translations used, and appointed to be used: These Translations are mentioned by the Divines in the Conference [c] in the several Epistles and Gospels, but by others, in the old version of the *Psalms*, wherein some passages are said to be contrary to the Hebrew Text; as, particularly this in the Old, [d] (*They were not obedient*) to the Hebrew and new Translation, [*they rebelled not against his word*] and again, in the Old, [e] *iden stood up Phinehas and prayed* to that in the New, agreeable to the Hebrew, and the truth of the [f] sacred Story, (*Then stood up Phinehas and executed judgment.*)

1. As to the *Epistles and Gospels*, this exception is now taken off, not by a verbal answer, but a real one; that *Old translation* being rejected, and the *new* brought into those parts of the Liturgy. Sect. 6. Answ.

2. But in the *Psalms* (whether because of the Musick used in *Cathedrals*, being set to that Version; or for what other reasons appearing to those Reverend persons, to whom the business of the Liturgy was referred) the Translation is not thought fit to be altered; they must stand as they do; but yet here is nothing that can amount to such an evil, as for whose sake the Liturgie, wherein this Version is retained, should be deemed unlawful to be used: For, Sect. 7.

1. Possibly, the use of this version is not expressly enjoined us, in our constant Parochial worship. I know the *Kalendar* prescribes what particular *Psalms* shall be read in their daily order; and what *special Psalms*, on special days and solemnities: but I know no *Rubrick*, or *Canon* that appointeth them to be read in *that Translation*, though it be there retained, and printed with the Book as it was then in use, when the Book was first compiled: And I doubt not therefore, but that we obey the Law when we read these *Psalms*, though in the *New translation*: And I know some, who in the former days did so read them; but I am yet to learn, that any one was ever questioned for so doing; even then, when the days are said to be days of the greatest persecutions against the Non-Conformists. Sect. 8.

2. Suppose we be enjoined to use this, this is all, that we read the *Psalms* according to that version; but this is not to judge this the best, nor to justify any errors, if such be in the Translation; the *New Version*, may have its errors, but the use of this is not to maintain those errors. Sect. 9.

3. Neither is the translation so faulty, as to be guilty of any material error. Allow it to be the work of men, and we cannot well suppose, but there be some faults and escapes in it; for what translation hath not such? The *New Translation* is deservedly judged, by men well skilled in the *Original languages*, the best extant: yet is not this perfect. For, who is there almost, Z 2

almost, that hath either commented, or paraphrased upon the whole, or explained, or preached on some several positions; but he hath attempted to amend it; and given quite another sense, then the words of the present Translation seem to mean: and yet accounted blameless for so doing? and in many of these there is in their judgment, as great a contrariety to the Hebrew Text; as any in the Old Translation to the New: So that here also there may be a difference from the new translation; and yet not from the Original Hebrew. Yea, in the Hebrew it self we find as vast a difference between the קרי and the כתב, the reading and writing observed by the Majorites; whose work it was, to distinguish the Canonical Scripture from the Apocryphal; to purge the Authentick Canon from all corruption crept in during the captivity; and that they might prevent such for the future; to number the Verses, Words, yea, and Letters of every Book; and also to note the different writing and reading. And there we find as great differences, as any observed in these Versions. Yet notwithstanding this, these Holy men who were so exact and careful, and zealous for the purity of the sacred Oracles, did not judge it expedient to deny or cast out the received writing, but kept that which they found in the Text, and onely noted the קרי, or reading in the Margin, which is evident to any that hath (though but cursorily) read the Hebrew Bible.

Sect. II.

g Huttons Answer to Reasons for refusal of subscription to the Common prayer, cap. 1. & 2. b Can. 36.

4. For further satisfaction, I shall not think it lost labour to transcribe the words of a (g) learned man, because they do fully take off the Objection, and the Book is not in every hand, nor easie to be had; who (when these very Pleas were made by some Ministers of Devon, (about or soon after the Conference at Hampton Court) for their refusal of Subscription as the (b) Canon required) thus answers these contrarieties mentioned in those two places of the Psalms.

1. As to the one, the words are כִּי לֹא שָׁמְעוּ. The difference in reading, in the old Version, [They were not obedient] in the New, but then not extant, [they rebelled not against his word] these seem directly contrary. To satisfy this he doth first premise this general consideration, 'that in a place chal-

Psal. 105. 28. examined.

'challenged to be contrary to Gods Word, we must know:

'1. What contrariety is, and what diversity. 2. Whence the diversity, as, 1. By variety of Copies. 2. Ambiguity of words. 3. Propriety of speech, sentence and phrase must be observed. 4. Pointing, with distinctions. 5. A tuning and accent. 6. Circumstances of the place, 7. The Analogy and proportion of Faith. Having thus premised, he applies these to the particular thus;

1. As to this place, men might know, that the word [נל not,] is in Hebrew taken sometimes for (ל to him) as many times the Masoreths note it (I suppose he meaneth writing of one in the Text, and noting the other in the the Margin, as indeed it is frequent, and in many places the Marginal reading seems to be the more genuine, as particularly that in Psal. 100. 3. ולי אנחנו Marg. ולי And to him we, i. e. His we are, even because he made us, which I conceive to be the genuine meaning of this place, parallel to that, (i) The sea is his, for he made it, ) and if we allow it may be so taken, this (he conceiveth) if well thought upon, would be enough to cool the heats and investives of men, against the Translation of this word.

1 Ps. 95.

'2. In this seeming contrariety about this, [not obedient, and not disobedient] we may find at the first view the like in

'(k) Job, ויבטלני לא אחזק Behold, he will kill me, I

k Job 13. 15.

'will not trust, -- Or, will I not trust in him? The Geneva O-

See this Text  
translated by Mr.  
Gataker in his  
Cyn. et Miscel.

'mitteth this word (not) -- Lo, though he slay me, yet will I trust

Advers. l. 3. c.  
18. p. 187, 188.

'these I will, and I will not, may be thought to thwart

'one another, comparing the Original and the Transla-

'tions. But a seeming contrariety it is, and no other;

'for set a fit accent upon the words, and give them the point

'of an Interrogative, and there is no odds; Will he kill me?

'and will I not trust in him? the same in effect, as, Though he

'kill me, yet I will trust in him. The like course doth Ju-

l Gen. 4. 23.  
Bellarm. de ver-  
bo Dei. l. 2. c. 3.  
m Gen. 4. 23.  
Jun.

'nius take, to succour the Chaldee Paraph. against Bel-

'larmine, as in Gains speech, I have killed a man, The Chal-

'dee to be read by way of interrogation, Have I not killed a

'man? So where Bellarmine carps at the Septuag. for that they

n Gen. 26.  
Bellarm. ib. c. 6.

'read [n] we have found water the Greek is, Have we not

'found?



'found? so far off must we be from over busie, and hasty  
'prejudicing a translation; though it give in affirmative  
'terms, when the *Hebrew* may seem to deny.

o Job. 5. 35. '3. There is not more difference in these [ *Not Obedient*,  
 ἡβελιστὰς, ab 'and *Not Disobedient* ] then in that to the Jews, [ o ] [ *Yee*  
 ἀθεῖτε Nolū- 'would for a season rejoyce in his light ] and; [ *Yee would*  
 istis ab ἡβελιστ 'not — ] so *Aretius* interprets it, both true, and of the same  
 Voluistis. Aret. 'persons: yet a contrary will.  
 in l. oc.

p Mic. 5. 2. '4. Admit the same speech be delivered of one and the  
 Mat. 2. 6. 'same thing; one affirming, the other denying: yet no con-  
 See these places 'trariety, i. e. no contradiction. For examine the speech,  
 more fully and ' [ p ] [ *Thou Bethlehem art the least* ] and, [ *Thou — art not*  
 exactly ventila- 'the least — ] In the one, *the least*, because of the smallness  
 2. d in Gataker, 'of the circuit, in the other, *not the least*, being dignified by  
 Cyn. lib. 3 c. 'our *Saviours* birth.  
 18 p 200. 201.  
 202.

'5. Read we a contrariety? as sometimes we do: yet  
 'either our ignorance it is, that we see not; or, if we see,  
 'want of discretion, that we give not our selves and others  
 'satisfaction in this case, St. *Mathew* writeth, *There was*  
 q μακρὰν ἀπ- ' [ q ] a far off from them, an herd of Swine: St. *Mark*, and  
 πωλιν, Mat. 8. ' [ r ] by them. Let men learn what this  
 33. 'St. *Luke* say, *There* [ r ] means, and having considered these, let them demand sa-  
 τ ἐκεί. Mar. 9. 'tisfaction for the other.  
 13. Luk. 8. 32.

'6. Say, one place forbids, another commands the  
 'same thing: will men take part with one against the o-  
 'ther? or, not lay their hands upon their mouths; till they  
 'know, what answer to make? [ s ] *Come ye not to Gilgal; go*  
 s Hof 4. 15. 'not to Bethaven: here is a prohibition: yet in another place,  
 t Amos 4. 4. ' [ t ] *Come to Bethel, and transgresse; to Gilgal —* here an  
 'injunction. How? doth one bid, another forbid? What!  
 'is God divided? is their *dissention* in the *Spirit of Unity*?  
 'or, is there more then one truth? Prophet against Prophet?  
 'Osee against *Amos*; and *Amos* against *Osee*? nothing so.  
 'The

The plain-song is negative, *Go not up*: The *Descant* is varying the tune by way of *Irony*, or mock; as that of *Elijah*, when bidding *Baals Priests* [u] *Cry aloud*, he gives a reason, *King 18.* *son, because, Baal was pursuing his Enemies.* 27.

7. We take not this to be more prejudicial to the truth, than the word, *Cajnan*, [x] in the Genealogy of Christ, *Luke 6. 36.* put in by the *seventy*. Here, let us observe how *Junius* followeth the truth in love, speaking of this point. The Objection is, if that word *Cajnan* be admitted, the authority of *Lukes Gospel* is impeached, for, [y] the name of *y* *Falso adhibe.* *Cajnan* is falsely put in: to this, *Junius* answers, [x] *I thought tur Cajnanis* indeed false, yet was it otherwise supposed. I, but, *Luke* *women* knew, it was false, [a] *He knew it indeed, but he knew it to* *Est, re fal-* *be such a point, which might offend the truth of one only* *sum snisse dabi-* *Historie, but not of the Catholick Faith: I, but Luke, by* *mus, tamen su-* *this means did confirm an error; but, it was no such pur-* *is opinable,* *quam opinionem* *pose of his; the remedy he knew would have been worse,* *in vulgo recep-* *if in all haste, out of season, he should have attempted* *tissimam re-* *the removal of this name: [b] for so the authority of the* *spectat lucas.* *Jun. paral 1. 1.* *Scripture might have been endangered; whereas this ent point* *Paral. 60.* *did not properly, of it self, touch the foundation of Faith. I, a* *Scivis quid-* *but this is the wisdom of the flesh: [c] No, it is the wisdom* *em illud. sed* *of the Spirit, that those [d] 70 changed Moses, it was not well* *hoc est modum* *done, that the Apostles and Evangelists received it being* *esse scivis quod* *changed, and so did use it, I hold it wisely done by the Spirit of us* *rei tantum uni-* *God, and sorting with the times. Then closing the point,* *autem fides ca-* *desireth of God this modesty in this our age, bearing with* *tholice verita-* *others errors; which without offence, for peace and edi-* *tem offendet.* *fication, might be tolerated: and extinguish that servant* *ibid.* *spirit of contention, which now a daies can pardon their* *Propter cau-* *brethren nothing, nor yield ought to the publick peace, edi-* *san que non* *fication, and charity, the bond of perfection: which* *avringit funda-* *mentum ullum* *fidei proprii,* *per se, periculi-*

zata fuisset scripturae auctoritas &c. c. Non est, sed spiritus hac facit: *ibid.* d. Quod 70 olim mutaverunt Moysen, indigne factum; quod Evangelista & Apostoli mutaverunt receperint, sapienter factum per spiritum Dei, conveniuntur suis temporibus. *ibid.* e. Nil bil tegere, & dissimulare potest, in eo, qui regit peccata nostra, & misericordia maxima operatur tempora ignorantie nostrae. *ibid.*

176 The Version of the Psalmes: no Plea CHAP. VIII.

ἐκλυθὲν τὸ  
ἐν ἀγῶνι  
g Quasi semel  
aures hominum  
occupaverat, et  
nisi sentis ecclesia  
robo auras fi-  
dem, justum de-  
etiam nostro si-  
lentio comproba-  
ri. Hieron. 1.  
Proem. in Pi-  
ram.

can cover and wink at nothing, even for his sake, that covereth  
our sins, and in greatest mercy beareth with the times of our  
ignorance, as if that blessed Servant of God his exhortation  
had respect to the words of St. Paul, [ f ] Follow the truth,  
and for fear of being over eager, it is added, in love. The  
ground of which sweet intreaty, if we may conjecture, he  
might take of St. Hierom, [ g ] what thing hath once possessed  
the ears of men, and hath strengthened the faith of the Church  
springing up, it was meet also by our silence to be appro-  
ved.

h Arist. negli-  
gimus, c. 4.  
i Ad idem, se-  
cundum, idem  
final, et eodem  
tempore. Arist.  
de reprobis.  
Sophistar.

8. To close all, [ h ] there is no contradiction, unlesse it be of  
the same person, [ i ] action, and time, and in the same manner.  
Now in the History mentioned by the Psalmist, there are  
divers persons, to whom these words may be fitted;  
Some of the learned, understand Moses and Aaron, and  
They were not disobedient: others fit them to the wonders  
and judgements which God sent forth, others take it, of  
Pharaoh, and his Host, and They were not obedient; and to  
this the old version refers—— so as there is a truth in them  
all, no falsehood; if Dunces, that have a wrangling Spirit,  
can render a question for Averroes the Arabian interpre-  
ter his credit; as where Aristotle writeth, Natural Philo-  
sophy is busied in that [ k ] which is possible to be moved; the  
Arabick is—— [ l ] which is impossible to be moved; by distin-  
guishing ( as their manner is ) a [ m ] common subject from a  
proper: what a foul shame is it for us, that will not under-  
stand, ( which we may specially terms far more easily  
composed without prejudice to the truth of Gods word,  
and our Holy Faith ? Thus far, that learned man in an-  
swer to this exception: adding in the close this; ' Let  
men, with whom we have to do in this case, but promise us  
their love in the truth, and we dare promise their [ n ] love  
will have much patience.

k Physica specu-  
latur de ente.  
quid possibile est  
moveri. Arist.  
l De ente quod  
impossibile est  
moveri. Averr.  
m Subiectum  
commune, vel  
adequatum.  
n Ἀγαπᾷν ἡδ-  
νεσθαι.  
1 Cor. 13. 5.

Thus much for the version of this, They were not Obedient,  
in the Old, and, not Disobedient in the New.

2. To the other, in the next Psalme, in the Old Translation, *Phinehas prayed*; in the New executed judgement, where-  
in they are said to be contrary, this learned man proceeds to answer thus.

1. Might not *Phinehas* do both, pray, and execute judgement? These be divers things, but not contraries; *Paul Baptizeth*, and *Paul Preacheth*: the same person, but a several action; several, not contrary. — But doth this translation, *He stood up and prayed*, deny that he executed judgement? — Admit this kind of argument, viz. that diversity of reading implieth a contrary story, we may shew our love in easie crediting them that say so; but then we follow not the truth, as it doth become us. For those places [o] *Mine ears hast thou pierced*: and, [p] *A body hast thou prepared me*: do seem as unlike, yet they speak both of the same person and action. So, He (q) *that believeth shall not make haste*; in the Prophet: and (r) *He that believeth shall not be ashamed*; in the Apostles: have more odds in shew, than that which here offends our Brethren; but they are a looking-glasse, to see mans infirmity, how it pretends truth, but intends not love. The Prophet, and the Apostles well agree notwithstanding the diversity of words: for, *he that believeth makes no more haste*, then good speed, and therefore *is not ashamed*; a figurative speech, because *hasty men* are disappointed, and men disappointed are ashamed. In *Osee* it is said, that, (s) *Jacob had power of the Angel, and prevailed*; *He wept, and made supplication*: but the History (t) hath no such words, as, *He wept*, or *prayed*; what then? yet might he do all these, and no contrariety in the action.

Obj. But the word signifies, *He executed judgement*.

2. Sol. The word is *ויפלל* (whence *פלל*, Prayer, is derived) and it may seem, the Translatour read *ויפלל* in which

- u Genes. 20. 17. which *Conspiration* it is rendred *prayed*, having the same letters, the same points, the same accent in the History of Abraham and Abimelech (v) [Then Abraham prayed unto God.] neither are we alone in this Translation: The Targum, and Chaldee Paraphr. is, *He prayed*, the Greek ἐξέλεσθαι, *He offered up Sacrifice*. And since it was an action so pleasing to God, we do injury not to think, *he prayed*, when he did apply himself to this work; since every thing, (yea, *executing judgement*) is sanctified by prayer. Now, the word bearing so; other Translations Chaldee and Greek, rendering so: as we condemn not others, so neither have they cause to condemn us. Is it *Heretical*, or an occasion of danger either way interpreted? [x] *He that is well employed, prayeth well*, and Prayer it is that sanctifieth every duty of our calling: so as Prayer excludes not *executing of judgement*; nor doth this exclude *that*. How then are these Translations made enemies, that in this holy business have so kind an eye each to other, as [y] *Cherub* towards *Cherub*, and both looking towards the Propitiatory.
- z Qui bene operatur, bene orat. Glof. Ordin.
- y Exod. 25. 20.

*Inst. But the Holy Ghost meant only one of these.*

- Repl. 3. But, which is that one that you mean? what assurance of that? why not that which I mean? the words bearing both; why shall we say but one? In this case S. Austin his counsel may well be followed. (x) *When one shall say the Holy Ghost meant as I do; and another, as I do: I think it a more religious speech to say; why not rather both? if both be true; yea, if a third, or a fourth.* ( ) *And if any man seeth any other truth in these words; why should not he be thought to see them all, by whom one God hath tempered the holy Scriptures with senses of many things,*
- z Cum alias dixeris, hoc sentis, quod ego; & alius, imo illud, quod ego: religiosus, arbitrator, dicere, cur non utrumque verum. Aug. Conf. l. 12. c. 31.
- a Cur non illa omnia vidisse credatur, per quem unus Deus sacras litteras vera & diversa visuris, multorum sensibus temperavit. ibid.

for them that see many true things, and yet divers? What himself would do in such a case, that Father setteth down; rather keeping himself to the liberty of the Word, then any way either to imprison it, or the riches of Observation that arises from it. And in another place, he sheweth what inconvenience cometh by this straight course. [b] If we shall (saith he) read any divine Writings, which may obey divers interpretations without danger to the Faith; I advise that we be not headlong in the affirming but one, excluding the rest, least afterwards the truth being more exactly discussed, may be found to overthrow it quite; and so we strive (c) not for the sentence of Holy Scripture, but for our own interpretation, contending that to be Scripture, which is but our private opinion, whereas we should seek that to be ours, which is the Holy Scriptures. So far this Author, and I hope the Reader will not be much troubled at the transcribing of this, which may give much light to the matter in hand; for really were these things seriously considered by men, who sincerely minded (as the truth, so peace and love, this translation of the Psalms would be no such stumbling block in the way of our peace, nor matter of any such contention among us.

b Si qua scripta

divina legenti-

mus, qua pos-

sint salva fide,

imbuimur, aliis

atque aliis po-

vere sensentibus

in nulla earum

nos precipiti

affirmatione

ita proficia-

mus, &amp;c.

August. de

Genes. ad lis.

lib. 3. cap. 18.

c Non pro sen-

dificantibus. ibid.

sentia Divina nostrarum Scripturarum, sed pro

Sect. 12.

5. Let me add one thing more, as to this Translation, which is deemed to be not so genuine, because not exactly agreeable in many passages to the Original Hebrew. In many places this Version seems to follow the Greek, Septuagint; which hath been always received among the learned in the Church with high veneration, and esteemed next to the Sacred Text: And sure I am, if the Apostles, yea, Christ himself, might (as they did) use that, and cite those Texts, which they made use of, from the old Testament, in their preachings and writings; not from the Hebrew, but the Greek Text, as those 72. It can be no crime in our Church to follow their example: Yes, and if that be true, which

A 22

Isaac



Isaac Vossius labours [and not without appearance of reason] to prove that the authority of this *Septuag.* is more authentic than the *Hodierne Hebrew Copies*; this will sufficiently justify the practice of our Church there, where they follow that Translation, though not agreeable to the Hebrew now extant. And this, as it abetteth the *Cainan* *Septuag.*

d Luk. 3. 36.

(d) in S. Luke, making the computation of the time, a *mundo condito*, more than the present Hebrew reckons; so it excellently clears that particular Translation of the

s Psal. 14. v. 5.  
6, 7. Whence  
inserted in-  
to the old  
Translation.

14th Psalm, (e) where three whole verses are inserted, which are not in the Hebrew thereof (though in other places they are) viz. *Their ibrock is an open sepulchre, with their tongues have they used deceit; the poison of Asps is under their lips: Their mouth is full of cursing and bitterness their feet are swift to shed blood: Destruction and unhappiness are in their wayes, and the way of peace have they not known: there is no fear of God before their eyes, which are all in the Greek, and thence taken out and so written by S. Paul himself, who must not be charged, either in this or any other, to follow a corrupt Version against the Holy Text: Sed hoc obiter.* Only here let me mind the Reader how many considerations might induce the minds of peaceable men to studie rather how to *salve*, then *impair* the credit of the Church, and not to contend about such things as these.

f Rom. 3. 13.  
--19.

Sect. 13.

g Baxt. five  
Disputat.  
Disp. 5. cap. 2.  
Sect. 12. p. 402.

6. To close this Chapter, I shall add the judgment and acknowledgments of one whom we all know to be no friend to our Liturgie: *When there are (saith he) divers Translations of the Scripture in the same language [as in England here are the Old Version, the New England Version, Mr. Rous his first and second, Mr. Whites, Bishop Kings, Sands, Mr. Bartons, &c.] God hath not told us which of all these we shall use, but given general directions, according to which our own reason, or our Governours should make choice. Now our Governours have made choice of this Version to* be

be used in this place, and have so prescribed it to us : Which by this confession, they may do, and if they may do so, we may ; yea we ought to obey, and use it according to their prescriptions.

Thus have we considered this *Old Translation of the Psalmes*, which now doth ( I hope ) clearly appear not to be so corrupt, as by some is pretended : and whatsoever it be, there is nothing in it of such a nature, as for the sake thereof, to make the Liturgy unlawful to be used, where this *Translation* is retained. I proceed now to consider the other exceptions that follow.

3. Another Exception is; *That this Liturgy prescribeth Apocryphal books and chapters to be read for Lessons, which yet are ( as to Doctrines to be believed, and duties to be pra-ised ) of dubious and uncertain credit.* This hath been of old one constant exception, and many particulars cited out of the chapters thence to be read, which carry a repugnancy to the *Authentick Canon*. At the least, *These being read as Lessons, the place appointed for reading the Scriptures, this seems to give them the authority of Scripture; which ought not to be done.* For answer,

*Except. 3.*  
*Apocrypha.*  
*Seet. 14.*

1. This to me, I confesse, is the most material exception, as to this part, the *Matter of the Liturgy* : and I shall freely acknowledge, 1. That in that little reading which I have in Ecclesiastical History, and the practice of the Ancient Church, I am not able to give an account, when these books first began to be read. In the highest records, we find the *Reading of the Prophets, Gospels, and Apostles* : yea I find the reading of the lives of *Martyrs* as high as the 3d. Council of *Carthage*, and there is some ground to think, that as they, so these *Apocrypha* were then read for instruction, as other Homilies and Exhortations; and might by degrees come into the place of *Lessons*; but in this I am not perem-

*Seet. 15.*  
*Ans.*

story. And I must also confesse, 2. That I am not able ( shall be willing to acknowledge it my weaknesse ) to reconcile many passages in these books with the Doctrine of the Holy Scripture, and the sacred History: that as yet I find not any thing to convince me of the reality of the story of *Judith*; nor how to reconcile her [ *h* ] commendation of the [ *i* ] *Faith of Simeon*, with the [ *k* ] *Condemnation* of it by the *Holy Ghost*; nor know how to justifie her prayer to God, [ *l* ] *to prosper her in her lies*: nor can I see how *Baruch* wrote his book in ( *m* ) *Babylon*; and yet in the ( *n* ) *Holy Story*, was with *Jeremy* at *Jerusalem*, and went not from him: nor do I well understand his ( *o* ) *offerings*, and *Vessels*, when the Temple was before that time burnt: nor know I how to bring the account of his ( *p* ) *seven generations* to *Jeremies* ( *q* ) *70 years* of captivity. Not to mention in *Tobit*, the *Angels lie*; the unchaste Devil *Asmodeus*; the 7 *Angels* presenting the prayers of the Saints; the Magical busineses of the *Fishes heart*, *liver*, and *gall*, to drive away Devils, and restore sight; to all which, I know what answers have been offered, which yet have not satisfied me. And 3. therefore I confesse it my hearty wish, that they may not; and my hope that ( these things being under the eye of the *Right Reverend Bishops*, and *Clergy* in the present *Convocation* ) at least these *Chapters* will not be prescribed for *Lessons*.

*h* Judith 9. 2.  
*i* Gen. 34.  
*k* Gen. 49. 5.  
*l* Judith 9. 10.

*m* Bar. 1. 1.  
*n* Jer. 43. 6.  
*o* Bar. 1. 8, 10.  
*p* Bar. 6. 3.  
*q* Jer. 29. 10.

Sect. 16. 2. But though I judge thus; ( for alas what am I? the meanest of the thousands of *Israel* ) possibly they may see reasons to retain them still; I am sure I am not to prescribe to them; and they may see reason not to admit this alteration: I am now onely to enquire, whether we may submit in this. Is the reading of these of such a nature, as to involve us in sin if we do it? or, is the requiring of these such a crime, as to make the use of the Liturgy unlawful for the sake of these? I think not; and that when commanded, we lawfully obey in this. I judge for these reasons;

1. Though

1. Though I find not, when they were first brought in, yet I find them read very early in the Church. In *Eusebius* (r) we read, that not onely the *Apocrypha*, but *Clements Epistles* were read: (as by the Council of *Carthage*, (s) the *lives of Martyrs*.) yea *Eusebius* (r) citing the Testimony of *Origen* to it, who was yet earlier. The Ancient Councils indeed, ordered nothing to be read in the Church, (u) but the *Holy Scriptures*: that is, as such, as *Canonical*, or under the name of *Holy Scriptures*; as is to be seen in that Council of *Carthage*, where they allow the reading of others in their proper place, and for their proper end: and this farther appears by that of the *Council of Hippo*, which abridging that 3d of *Carthage*, gives us this account of it (x) These are the *Holy Scriptures*, to be read in the Church; and besides these, let no other be read. i. e. no other for such, or for *Holy Scripture*. It is the unquestionable prerogative of the *Sacred Scriptures*, to be the prime and supreme rule of *Faith* and *Manners*: and nothing is to be read as such, viz. as the undoubted; or immediate rule of either, but the *Scriptures* alone: and therefore by those ancient *Fathers* and *Councils*, they were accounted onely *Canonical*; and none else admitted for Trial of Truth, or proof of Doctrine. But yet all *Apocrypha* were not accounted either prophane or impious: but there were some called (y) *Ecclesiastical*, because received and read in the Church, among other godly books, though not as a rule of *Faith*, yet as instruction in *manners*: hence those books were of old called in a sort *Canonical*, or *Deutero-Canonical*; not equal to the *Scriptures*, but went after them, in a secondary place, and preferred before others. In this sense I take that of *St. Austin*, speaking of the times after *Haggai*, *Zerubab* and *Malachy*. (z) *Quorum supputatio Temporum* — The supputation of which times (saith he) is not found in *holy Scripture*, called *Canonical*, but in others; which though the *Jewes* do not, yet our Church doth reckon for *Canonical*. i. e. in a secondary place such: for in another place he speaks otherwise of them;

Secd. 17.

Euseb. Hist.

1. 4. c. 13.

Conc. Carth.

3. Can. 47.

Euseb. 1. 6.

c. 18.

Conc. I ad.

Can. 15. 16.

59.

Canoniz le-

gendz quz

sunt: & pr-

ter quas ali-

non legantur.

Conc. Hippon.

Can. 36.

Ecclesiastici,

à majoribus

appellati, quia

in ecclesia re-

cepti, &c.

Jo. Druf, de

quzst. per

epist. 107.

z. Aug. de civ.

lib. 18. c.

a In Apocryphis est inveniatur aliqua veritas, tamen propter multa falsa est Canonica autoritas.

August. de civit. Dei lib. 15. cap. 23.

them; [a] In the Apocrypha, though there be found some truth, yet because of the many falsehoods, there is no Canonical authority. i. e. properly such. But by these testimonies, it is clear that they were read in the Church; though not as the undoubted rule of faith, yet as instructions builded thereupon.

### SECT. 18.

And that they might be so read, we have the concurring judgements of others also of later dayes, even in the Reformed Churches: yea, of some Non-conformists [ b ] here also. He that pleaseth, may see c) gathered to his hand the judgements of (d) Zanchy, (e) Hiperius, (f) Pellican, ( one highly esteemed by Bucer, Zuinglius and Melancthon, and the learned in those days ) and g) Kimerdoncius a Professor of Divinity at Hidelbergh, who have judged these books to have been received next to the Scriptures with great reverence; profitably rehearsed; fruitful and profitable to the edification of the people; not Canons of faith, but instructions for manners.

b See Balls Trial of Separ. Ch. 7. Answ. to Objections. 6.

c See Hutton Answ. to Reasons chap. 10.

d Zanch. de Relig. c. 1. art. 4, et 5.

e Hiper. lib. 1. de h. Theol.

f Pellic. prefat. in Apocryph. et prefat. in Judic. g Kimerdonc. de Script. verb. Dei, l. 6. c 90.

h Artic. 6. of the Church of England.

2. Neither hath our Church received, or prescribed them in any other notion; a mark of distinction is set upon them; they being called no other than Apocrypha; and therefore cannot rationally be judged to be prescribed as Canonical: especially when the expresse words of our (h) Articles are, *The other books (as St. Hierom saith) the Church doth read for example of life, and instruction of manners, but doth not apply them to establish any doctrine; and these are the third of Esdras, and the rest that follow.*

Sect. 19.

3. Nor can our reading of them (though in that time and place) be with reason judged to put an higher authority upon them, than the Church hath done, which prescribeth them. Yea, though they are read for instruction, and example; it followeth nor, that we are taught to practice every thing, or imitate every particular in any example there; or to esteem every action good any more, than we are to practice or imitate every thing that we read done, in the Scriptures. The reading of (i) Noahs being drunk: (k) Lots incest (l) Joseph swearing by the life of Pharaoh: (m) Davids adultery, and murder: (n) Solomons idolatry: (o) Aaron and Miriams sedition: (p) Paul and Barnabas's angry parting: (q) Peters denial, and (r) dissimulation, &c. is neither an allowance of these infirmities, nor a ground to practice the like. There are other uses of examples, than imitation: they are in cautelam, as well as in sequelam; for caution, as well as instruction. Nor can there be any more allowance of all the actions, lies, or fumigations in Tobit, or Judith, by reading them, than there is of those other.

(i) Gen. 9. 21.

(k) Gen. 19. 33.

(l) Gen. 42. 15.

(m) 2 Sam. 11.

(n) 18. &amp; 12.

(o) 1 King. 11.

(p) Num. 12.

(q) Act. 15. 39.

(r) Matth. 26.

70. —

(r) Gal. 2. 11.

Sect. 20.

Sect. 21.

Except. 4. i

The Absolution

Answered.

Sect. 22.

(s) Joh. 20. 23

(t) Form of

Order. Briefs.

Sect. 23.

(u) Mar. 2. 7

10.

So that yet here is nothing to conclude it sinful to read these books according to the order prescribed. The highest that can be imagined, is (which yet I dare not determine) or may be, want of Prudence in requiring them; but no shadow of unlawfulness in obeying the prescription; which is, but to read these Books, not to justify every thing in them.

4. For that other exception taken to that *Form of Absolution in the visitation of the sick*: in these words, *I absolve thee*— This I conceive is of very little weight to be stood upon. For

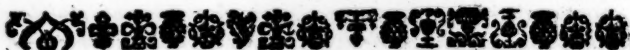
1. That such authority is given to the Ministers, is, and must be granted by all, that acknowledge them to have any interest in the power of the Keys, and clearly given to them by Christ in that (s) *Whose soever sins ye remit, they are remitted*. From whence (if any where) we must fetch the ground of our Commission and Ministry: and is so expressly signified by the order of our Church in her (t) *Ordinations*.

2. Nor do we without warrant (agreeably to our Commission, John 20.) say, *By this authority committed to me, I absolve thee*.—When, it is clear, we do not that, which is proper to God alone (u) and to Jesus Christ as God, actually to grant a



(x) Mat. 18. 18  
John 20. 23.

pardon; nor pretend to a power to free from any penalty due from God to sin: nor as *Judges*, give the sentence: but only as *Ministers* under *Christ*, and authorized by him, declare that sentence: and this not absolutely, but expressly upon condition of sincere repentance antecedaneous to that absolution. The Penitent having first made his confession of sin, and supposing him truly such; Absolution is certainly his due by the Promise of the Gospel: and what is so given, *i. e.* declared here by the *Minister*, is (x) ratified by *Christ* in heaven. But the truth is, *errant clause*, the person not being penitent, the *Absolution* (though upon his profession, it remits the censures, or estates him in the communion, and gives him the peace of the Church; yet) as to mercy with God it signifies nothing: nor is it given any otherwise than *conditionally*, that the subject be capable: it being purely Ministerial, and Declarative of the mind of *Christ* in the Gospel. Nor is there any difference between *I absolve thee*, in the sense of our Church; and *I declare thee absolved*, which is really all one. Therefore to contend about this, is but *λογαγμαχία*, to contend about words, when we differ not in the thing.



CHAP.



CHAP. IX.

5. Exception answered : and the Matter of several Collects examined and cleared.

Here remains only one exception more. *The matter of some Collects, (a) which were desired to be debated and considered. And these are these ten, (for as to the Collects for Christmas day, Newyears day, Whitsunday, &c. Where the exception is only to these words, [This day, or upon this day.] The business is only verbal, and not material; and if it be said, as upon this day, or, as about this time, it is enough.)*

1. The first is the Collect, for Saint John Evangelists day, and that is this

*Merciful Lord, we beseech thee, to cast thy bright beams of light upon thy Church, that it being enlightened by the Doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts : through Jesus, &c.*

Now I cannot easily conjecture what that is, that should in this Collect be matter of offence : unless it be, that it supposeth the Church enlightened by the Doctrine of John. And really, in this where is the crime? Doth it at all oppose the Doctrine of John to Christ? Doth it make the Gospel to be of John, and not of Christ? Nothing less. (b) His Doctrine is the Doctrine of Christ; nor do we mean any thing else, but the Doctrine or Gospel of Christ preached by Saint John. And would we seriously study that Doctrine of Christ delivered by him, I am confident, we should soone put an end to these unnecessary disputes: the main scope and design of His Epistle being to presse and perswade Peace and Love.

2. Another Collect is that on St. John Baptists day, (for these, I suppose, must be the Two Collects on St. Johns day, mentioned) and it is this,

Bb 2

Almighty

Self. 1.  
Except. 5.  
(a) Acc. of Pro-  
cond. p. 18.

Self. 2.  
Coll. for St.  
John Evan. day  
Answ.

(b) The Gospel  
is the Gospel of  
God. 1 Thes. 1.  
2. of the blessed  
God. 1 Thes. 1.  
5. & My Gospel,  
1 Tim. 1. 11.  
of Christ,  
Rom. 1. 16. &  
yet St. Paul calls  
it also Our Go-  
spel, 2 Tim. 2.  
8. as that, the  
Gospel of Paul,  
so is it the Do-  
ctrine of John,  
which he  
preached.

Self. 3.  
Coll. on St.  
John Baptists  
day.

*Almighty God, by whose Providence thy Servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by Preaching of Penance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ, &c.*

*Ansiv.*

I cannot see in this Collect, what is either for matter unsound, or for words ill expressed; unless that one or both of these expressions be thought so: wherein *St. John* is said to be *wonderfully born* — and to *preach Penance*.

*Self 4.*  
 (c) Luke 1. 34. not as *Christ* alone, (c) without *Man*, of a (d) *Pure Virgin*, by the (e.) *Power of the Holy Ghost*: but in the way of ordinary generation, yet I think the Scriptures do sufficiently evidence: if we consider those several wonders or miracles precedaneous, or concomitant to his birth. Such as the *Prophecies* of him long before, as of an extraordinary person; the forerunner, to prepare the way for the *Messiah*; one of old, (f) by *Malachy*; this renewed to his father, (g) *Zechary*, immediately before his conception: His father seized upon with a (h) *fear*, and consternation of spirit, when he received this promise; and stricken (i) *dumb* for a season; for several months not able to speak; partly, for a check to his diffidence; partly, for a sign to confirm the promise: This Message brought by (k) *an Angel from heaven*: The Mother conceiving, when both her husband and her self (l) *were old*, and, according to the ordinary course of nature, past the acts of generation: The child thus born, (m) *filled with the Holy Ghost*, from the birth; and born to (n) *live an austere life*, far different from the ordinary way of men in that age; and (o) *to go before*, as the *Morning Star* to the *Sun of Righteousness*. All these speak the wonders of his birth; though indeed short of the wonders of *Christ*, which followed.

*Self 5.*

2. For the other, that he *preached Penance*, and so *prepared the way for the Son of God in the world*; I cannot imagine, what, in this, can be matter of doubt. Which our *Church*

Church never conceived, in the least to favour the *Popish satisfactory Penances*; but is no more, than, as we read in the Gospel, that he did *Preach the Baptism of Repentance*, for the Remission of sins. (p) His constant work being to *Preach* (p) *Repentance*, as Preparatory to *Baptism*, and so, to fit men to receive *Jesus Christ*, the true *Messiah*; and to entertain the Gospel, and Kingdom of God. Here is then nothing in this *Collect*, to be a matter of scruple to a considering man.

(p) Mat. 3. 1, 2, 13. Mat. 1. 2, 9. Luke 3. 2, 19.

3. The *Collect on Innocents day*, excepted also against, is, *Almighty God, whose praise this day the young Innocents, thy Witnesses, have confessed, and shewed forth, not in speaking, but in dying: Mortifie, and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus, &c.*

Secl. 6. Coll. for Innocents day.

Against this there are these two things objected. 1. That these little children, who were murdered by the Sword of Herod, cannot properly be called *Martyrs*, or *Witnesses of the praise of God*; which they knew not, nor could they understand: nor were they so much as children of the Christ an Church; that *Oeconomy* being not yet set up in the World. 2. That it is *καταχρησμός*, and very improperly said, that they should *confess his praise*, and *not speak*, sc. *Not in speaking, but in dying*. But I answer,

1. For this latter expression, though it be *Catachrestical*, and figurative, yet it is as frequent, usual, and plain, as it is *Rhetorical*; and not at all strange even to vulgar capacities, and the meanest conceptions: among whom no word is more common, than this, (q) *Actions speak louder than words*: *Actions* being indeed (r) *unanswerable arguments*; as *African* in the Poet, pleading for *Achilles Armour*, thought this enough to oppose to the flourishes of words, and subtilty of *Ulysses*: — *Quid verbis opus est? tentemur Agendo*. And agreeable to this is that, which (as I remember) I have somewhere read in the *Book of Martyrs*, of a good Woman, who thought this enough to reply to the *Popish Persecutors*; *I cannot dispute for my Religion, but I can Die*. Without doubt, *Dying*, was a more unquestionable confession, and *Profession of faith*, than all her words could shew forth. This,

Answer. Secl. 7.

(q) Fortius loquitur vita quam lingua. (r) ἀναιρηγήτοι συλλόγιστοι.

I know, comes not fully up to the case of the *Bimuli*, these Murdered children, who were purely *passive*, and knew not why they suffered; and therefore *Death* could not be their choice: but, I only mentioned these passages, to justify the expression of, *Not in speaking, but in Dying.*

scil. 8.

2. As to the particular Case. That they were *Martyrs*, or, *Witnesses*, &c. (though they knew it not, nor could by their death intend to give any such testimony) may well be affirmed; if we consider the cause of that their death: which was (as to the Murderer) purely the sake and interest of *Jesus Christ*. For, *Herod* had heard by the *Wise men* of a *Child*, born the (s) *King of the Jews*; as indeed this *Child* was of the *Royal line*, of the *Seed of David*. He that knew himself a *Stranger*, and placed on the *Throne* only by the *Roman* power, began to suspect his own standing; that he could not be secure, should the *Jews* have another *King* in being. To prevent this danger, and secure himself against these fears, He commands these *Wise men* to find out the *Child*, pretending only, (t) *that he might worship him*. They find the *Child*, they worship, and (u) present him with several gifts. But, *God*, (x) to prevent the malice of *Herod*, sends those *Wise men* another way: *Herod* being frustrate of his hopes; that he might be sure not to miss this *Child*, but strike sure, sends out, and (z) *slayeth all the children of Bethlehem* (where *Christ* was born, and he supposed he yet was) of two years old, and under; that slaying all, he might be sure of him also, whose death he principally designed. It is true, These *Children* knew not, upon what account they suffered; but had it not been upon notice of *Christ's Birth*, the *King* (not in a *Temporal*, but *Spiritual Kingdom*) of *Israel*, they had not suffered. That wheresoever this Story shall be heard, of the *Death* of these *Innocents*, there also shall the cause be known; there will be an infallible *Testimony* of the *Birth* of *Jesus Christ*, who was sent from *God the Father*, to be the *Redeemer of the world*, and to save his *Chosen*. Thus did the Providence of *God* order it, that, though not by the months (as it is in the (a) *Psalms*, and verified also upon another occasion in the (b) *Gospel*) yet, by the *Death* of these *Babes*,  
and

(s) Mat. 2. 2, 3.

(t) Mat. 2. 7, 8.

(u) Mat. 2. 9.

(x) Ver. 12.

(z) Ver. 16.

(a) Psl. 8. 2.

(b) Mat. 2. 16.

and Sucklings he did perfect his praise : those who knew it not, being made real Martyrs ; their Death attesting the Birth of the Saviour of the world, and the King of the Church.

4. The next is, the Collect for the first day of Lent, viz. this,

Self. 9.  
Coll. for the  
first day of  
Lent.

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent : create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ.

I have examined this Collect, word by word, both for matter and phrase with the best eyes and judgement that I have ; and yet, I must seriously profess, I cannot see what that one thing possibly should be, that may be thought needful to be altered. The Doctrine concerning God, is every way sound, clearly expressed, and perfectly agreeable to the Holy Scriptures ; magnifying the rich Goodness of God, who made all things (c) very Good, and therefore can hate nothing which was the works of his hands : and though now he do justly hate those persons, which by sin and rebellion have made themselves, other than God made them ; yet upon their true Repentance (d) is ready to pardon them, and to love them again. And upon this, the Petitions inferred, and enforced, are proper for our present condition, and perpetually necessary for us while we are short of Perfection ; for New and Contrite hearts, sincere Repentance, that

Answer.  
Self. 10.

(c) Gen. i. 31.

(d) Isa. 55. 7.  
Hos. 14. 1, 2, 3.

4



that we may be in the way, the only infallible way to Pardon and Peace *through Jesus Christ*. What is here, which doth in any thing cross the Evangelical Doctrine? What, is not suitable to the Scripture Pattern? What is asked, which is not the matter of the *Command*, and the *Promise* of God? What is there, which we are not bound to ask every day, who are taught to beg (e) *Remission of sins* as oft as our *Dayly Bread*? If it be to be asked, and this Petition sent up every day, upon what account it should be unfit, or unseasonable that day, I cannot imagine. And at a time of *Fasting* and *Abstinence* (let the *Lent* be esteemed but a *Civil Constitution*, of which I shall speak more (God willing) in my next Part) for the Church to teach us the Practice of *Mortification*, and *Repentance*; and to suit our Prayers to such duties, cannot but be seasonable and proper: following herein the example of *Christ* and his *Apostles*, from *Temporal* occurrents (if the *Lent* be deemed no more) to teach and press spiritual duties; as many instances might be given, were it needful in a matter so common, and obvious in the Holy writings.

SECT. II.  
Coll. for the  
fourth Sunday  
after Easter.

5. The Collect, for the fourth Sunday after Easter, is this,

*Almighty God; which dost make the minds of all faithful men to be of one will grant unto thy people that they may love the thing, that thou commandest, and desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joyes are to be found, through Jesus Christ our Lord.*

There

There is but one thing in this, which I can conceive to be liable to any exception; and that, no part of the matter of the Prayer, but only a phrase, or expression in the Preface, viz. this, — *Which doth make the minds of all faithful men to be of one will.* Now, however, if we should submit the phrase to the censure of some curious Criticks, it might be thought better to express it otherwise; yet here to contend, is but a fruitless dispute about words and syllables, when the thing is sound: and the very thing, which the Scripture requires in abundance of places, as the duty of Christians, and shews to be the affection of the faithful: to be (f) of one soul; of the (g) same mind; to come together, (h) with one accord; to (i) mind, savour, or affect the same things; to be perfectly joyned together in the (k) same mind, and in the same judgement; that they may (l) with one mind, and one mouth glorifie God. And this do all the faithful, as to the main concernments of Christianity: they forget that they are Christians, when they forsake that one Rule; (m) one Faith; one Hope; one Gospel; which all are to be guided by: They are brought by the Grace of God, as to agree in one truth; so to follow this (n) in love, (o) with one Heart: And this is all that is said here. *Which makest the minds of men to be of one will; i.e. to be* (as the Scripture requires) *ὁμοφρονες, alike affected; is indeed no more, nor other, than if it had been expressed in those Scripture-words, — Which makest all the faithful to be* *συμψυχως, of one soul, or heart; and, ὁ ἐν καὶ τὸ αὐτῷ φρονεῖν, to mind, savour, affect, and will the same thing; viz. To love what God commandeth, and desire what he doth promise, as in the Prayer we Petition that they may.* So that, though the words, as they are expressed, may not in our present English, sound so well to a curious ear; nor the Phrase be so exact to a Critical observer; yet the thing is agreeable to the *Holy Canon*; and therefore, howsoever some may conceive a reason, why the expression may be fit to be altered, yet it cannot be unlawful to use it as it stands.

Ans.  
Self. 12.

- (f) *συμψυχως.*  
Phil. 2. 2.  
(g) *ὁμοφρονες.*  
1 Pet. 3. 8.  
(h) *ὁμοθυμαδὸν*  
Act. 1. 14. 2.  
1. 46. 8. 6.  
15. 25.  
(i) *τὸ αὐτὸ φρο-  
νεῖν.* Phil. 2.  
2. & 3. 16.  
4. 2.  
(k) *ἐν τῷ αὐτῷ  
νοῷ, ὡς τὸ  
αὐτῇ ἰδέσθαι.*  
1 Cor. 1. 10.  
(l) *ὁμοθυμα-  
δόν, ὡς ἐν τῷ  
ἐνὶ σωματι—*  
Rom. 15. 6.  
(m) Eph. 4. 4. 5.  
(n) *ἀλλήλων  
τὸ ἐν ἀγαπῇ*  
Eph. 4. 15.  
(o) *ἡ καρδία, ὡς  
ἡ ψυχὴ μιᾶ.*  
Act. 4. 32.  
in answer to  
that promise,  
Jer. 32. 39. &  
Ezek. 11. 19.

6. The Collect for Trinity Sunday, followeth, viz.

Almighty and Everlasting God, which hast given to us Coll. for Tri-

C c

Self. 13.

thy Sunday.

thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that through the steadfastness of this faith, we may evermore be defended from all adversity, which liveliest and reignest, &c.

Ans.

There are two main things considerable in this short Collect; but in neither of them can I see any thing, that should be matter of just exception.

**Sect. 14.** 1. The one is, in the Preface, a Confession of the true faith, in that principal Article of *Tri-unity Deus*, The Trinity of Persons in the Unity of the Godhead. (p) Three, yet one. Three, really distinct in their *modus subsistendi*, their manner of subsisting, and operations, *ad intra*; yet really one, in Essence not divided, but all coessential, coeternal, and coequal in Power, Divinity, and Majesty. As we are taught to confess clearly in the *Athanasian Creed*; And is a truth evident in the Scriptures, (q) There are Three that bear record in heaven — and these Three are one. This is unquestionable among all sound, Orthodox, and sober Christians.

(p) Οὐ φθάρω  
τὸ ἐν νοῦν, καὶ  
τοῖς πρὸς πνεύ-  
ματι καὶ  
φθάρω τὰ πρὸς  
πνεύματι καὶ  
ἐν ἀναλογί-  
ῃ. Greg. Naz.  
(q) 1 Joh. 5. 7.

**Sect. 15.**

2. The other is a Petition, through this faith to be defended — And this also such, as I cannot well imagine where it can be accounted faulty. For,

1. If by this faith, we understand the Doctrine of faith, the *Fides, quam credimus*, which we profess concerning the Trin-Unity; it is no more but this: We pray, that in this Profession we may be protected and defended by God from all things, which may hinder our free and open Confession; or may oppose our faith; or interrupt our peace; or disturb that quiet, and joy of our souls, which, in and through faith, we may, and hope to have.

**Sect. 16.**  
(r) Joh. 1. 12.  
(s) Col. 2. 6.

2. If by faith we understand the *Fides, quâ credimus*, the Grace of faith: by which we (r) receive Christ, as he is tendered to us in the Gospel, i.e. as (s) Christ Jesus the Lord: by which we believe, receive, and close with the whole revelation of Gods mind, with affections suitable to the several revelations, viz. His Threatnings, and angry dispensations,

sations, with fear, trembling, and reforming; His Promises and Mercies, with joy, recumbency, confidence, and affiance; His Commands and Precepts, with reverence and obedience. This is the Evangelical faith; this is the faith, whereby (1) we stand; this is the faith, (u) whereby we are enabled to conquer all difficulties; to go through all streights; to scorn (x) the enticing allurements of honours, pleasures, and profits of the world; and to despise and condemn the terrours: whereby, we are (y) supported in, and carried through, and delivered out of all tribulations; are here enabled to go on with joy; and are with courage strengthened to hold out to the end; and at last (z) attain everlasting salvation. This, being by God appointed the work of a true faith, is that which we pray for; that we may have this lively, and stedfast faith, and through this be so upheld, and defended here, until we attain the end of our Faith, The Salvation of our Souls.

7. The Collect for the Sixth Sunday after Trinity, is Sect. 17.

God, which hast prepared for them that love thee, such good things, as pass all mens understandings: pour into our hearts such love towards thee, that we loving thee in all things, may obtain thy promises, which exceed all things, that we can desire: through Jesus Christ, &c.

Coll. for the sixth Sunday after Trinity.

This, being in the Preface so agreeable to that of the Apostle, (a) Eye hath not seen, nor ear heard, neither have entered into the heart of man (to conceive) the things, which God hath prepared for them that love him: and, in the Position begging of God, that we may obtain what exceedeth all that we can desire, so exactly answering that of the same Apostle glorifying God, as (b) Who is able to do exceeding abundantly above all that we can ask or think: I am not able to conjecture, what that should be in this Collect, that should need to be altered.

Ans.

Sect. 18.

(a) 1 Cor. 2. 9.

(b) Eph. 3. 20.

8. The next excepted against, is, the Collect for the twelfth Sunday after Trinity. Sect. 19.

Coll. for the twelfth Sunday after Trinity.

Almighty and everlasting God, which art more ready to hear, than we to pray, and art wont to give more than

we either desire or deserve : Pour down upon us the abundance of thy Mercy , forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayers dare not presume to ask, through Jesus Christ, &c.

Ans<sup>r</sup>.

Self. 20.

(c) Isa. 59. 1.

(d) Psa. 34. 15.

(e) Isa. 58. 9.

(f) Isa. 65. 24.

(g) Psa. 59. 10.

(h) Psa. 21. 3.

(i) Gen. 32. 10.

(k) 1 King. 3.

11. 12. 13.

(l) Eph. 3. 20.

Self. 21.

Object.

(m) Fifth Collect after the Communion.

Solut.

Self. 22.

(n) Est. tepida est tepida, est temeraria oratio. Tepida ne procedit quidem, nedum ascendit. Tepida procedit sed in ascensu languescit & deficit temera-

1. In this Collect, the Preface is beyond dispute, according to the Scriptures, which magnifie the rich goodness of God, whose (c) ears are not heavy, that he cannot hear; yea, are (d) alwayes open to the prayer of the righteous; who hath promised to answer, not only when (e) they cry; but even (f) before they cry: He will, and doth, even Prevent their prayers; The (g) God of my mercy shall prevent me (said David) even (h) he preventeth us with the blessings of goodness. And when we pray, He gives not only more than we can deserve, who are (i) less than the least of his mercies; but more than we can desire: as when Solomon asked Wisdom, He not only gave him that which he asked, but added also Riches (k) and honour in abundance, which he asked not. And he gives still exceeding above (l) what we can ask or think.

2. But the Petitionary part is the matter questioned, wherein some have said that we are taught to lye in our prayers, our actions in that very Petition giving a contradiction to our words; when we not only dare, but do really ask, what yet we say our prayers dare not presume to ask. And the same exception is made to that in another (m) Collect, Those things which for our unworthiness, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son, &c.

One answer will serve both these. There are (saith that devout Abbot St. Bernard) three special faults in prayer, which hinder its success, viz. (n) Faintness, Coldness, and a Presumptuous Boldness. 1. There is a Faint, fearful, distrustful prayer, which cannot get forth of the lips, much less ascend so high as heaven. 2. A Cold, lazy, formal Prayer, which comes forth fast enough, but freezeth in the way for want of spirit and fervour. And 3. A Bold, Rash, and presumptuous prayer, which flieth up apace, but is beaten back again for presenting itself over boldly and saucily in the sight

of

of God, and is so far from obtaining grace or favour, that *via ascendit, sed* it bringeth down a check, or a curse. So that, to a prayer, *resili: nec tan-* that must prevail with God, besides that heat and fervency of *rum non obtinet* heart, which is a necessary ingredient to make it effectual, *gratiam, sed* there are these two things also especially required, Humility, *meretur offen-* and Faith. *sam. Bern. de*  
*Temp. 43.*

*Sect. 23.*

1. *Humility.* The soul, that draws nigh to God, must lie low, as even with the ground: this is the affection, that hath promise of acceptance, (o) Lord, thou hearest the prayer of the Humble—and again, (p) He forgetteth not the cry of the Humble (saith David.) (q) The Lord is high, yet hath respect to the lowly, but the proud he knoweth afar off. Again, (r) The Sacrifices of God (i. e. the most excellent Sacrifices, wherein God delights) are a broken and contrite heart. To such as these is the Lord near, (s) to save the broken heart, and contrite spirit. In these hearts (t) only will the High and lofty One dwell. And to these alone, (u) will he look with favour. It is (x) the Prayer of the Humble (saith the son of Syrach) that pierceth the clouds, and will not depart, till the most High shall behold to execute judgement. And there are now these two considerations, which the Saints of God have made use of still, to keep their souls in this lowly and humble frame of spirit.

(o) Pla. 10. 17.

(p) Pla. 7. 12.

(q) Pla. 138. 6.

(r) Pla. 51. 17.

(s) Psa. 34. 18.

(t) Isa. 57. 15.

(u) Isa. 66. 2.

(x) Eccles. 35.

17.

1. The one is *The Majesty*, and incomprehensible greatness of God, infinitely transcending the highest perfections of earthly men; and the vile, low, contemptible condition of men; infinitely unworthy to stand in the presence, much more to draw near the most Glorious God. (y) Now (saith that Patriarch Abraham) I who am but (z) dust and ashes, have taken upon me to speak unto my Lord. This made David cry out, (a) What am I? and what is my fathers house? And when he considers the Greatness and Glory of God manifested in his glorious works, then, (b) Lord, what is man? &c. this made the Centurion in the Gospel judge it (c) unworthy that Christ should come under his roof, and (d) himself unworthy to come into the presence of Christ.

*Sect. 24.*

(y) Gen. 18. 27.

(z) עפר

פני,

nox & cinis.

(a) 2 Sam. 7. 18

(b) Psa. 8. 4.

(c) Mat. 8. 8.

(d) Luk. 7. 7.

2. The other is, the sight of sinful vileness in themselves, and the abominable evils of which they are guilty. This made that

*Sect. 25.*

that



- (e) Job 40. 4. that holy Job confess, (e) Behold, I am vile, what should  
 (f) Plal. 51. 5. I say? (f) I was born in sin (said that (g) Man after  
 (g) 1 Sam. 13. Gods own heart) and in iniquity conceived. And really, if  
<sup>14</sup>  
 (h) Job 25. 5, 6. the Heavens, yea the most glorious part of them, (h) the  
<sup>15</sup>  
 (i) Job 15. 14. (i) how much more abominable is man, that drinketh in  
 (k) Cui peccatū <sup>15</sup> iniquity like water? to whom sin is as (k) familiar, as his  
 aequē familiare meat and drink. This makes a man come as the poor peni-  
 est ac cibū & rent Prodigal, (l) I am unworthy to be called thy Son. If  
 potus. Jun. in loc. Elijah, when God only spake to him (and that not dreadful-  
 (l) Luk. 15. 19. ly neither, but in a still small voice,) (m) cast his Mantle  
<sup>21</sup>  
 (m) 1 King. 19. over his face: no wonder if the Saints of God, who yet are  
<sup>17</sup> conscious of abundance of vileness in themselves, when they  
 come by prayer to set themselves in the (n) special presence  
 (n) Eccl. 5. 1, 2. of God, who then looks as with a full eye upon them, do then  
 Psal. 42. 2. tremble, and acknowledge their unworthiness to appear be-  
 fore the presence of so Glorious, and to ask and expect any  
 thing of so Righteous a God: themselves being so vile, as they  
 are, and do then especially see themselves to be. This made  
 Peter, when by the great draught of Fishes he saw the print of  
 (o) Luk. 5. 8. Christs Deity, cry out, (o) Depart from me, for I am a  
 (p) Job 42. 5, 6. sinful man, O Lord: And holy Job, (p) I have heard of  
 thee by the hearing of the ear, but now mine eye hath seen  
 thee, therefore I abhor my self in dust and ashes. It was this,  
 that made the poor Publicans (q) prayer to be accepted,  
 (q) Luk. 18. when seeing his own vileness, and confessing his sin, he stands  
 10— afar off, as not daring to approach, and begs mercy; Lord  
 be merciful to me a sinner: when the proud Pharisees is reje-  
 cted, who presumptuously drew near in conceit of his own me-  
 rits, and came not to beg mercy, but to brag of his own righte-  
 ousness; God I thank thee, I am not, &c.

Self. 26.

2. The other thing required to an effectual prayer, is Faith and confidence, whereby we having a certain warrant from the Word, and being assured that what we ask is according to Gods Will, and the Subject of his Promises, the Soul is now poured out in earnestness, and with an holy confidence grounded upon the mercies of God, and merits of Jesus Christ, in

encou-

encouraged to hope for, and expect a gracious return. Thus, (saith St. James) (r) *Let him that prayeth, pray in faith*; and it is (s) *the prayer of faith*, which is effectual. The Promises made to our prayers, still require this condition in the Petitioner, (t) *If ye believe*: And as men (u) cannot call on him, on whom they have not believed: So, when they believe, they have encouragement enough to pray, and may come with boldness and confidence when they pray; and grounds enough of confident hopes we have from the rich goodness and inconceivable mercies of our God, and the infinite and invaluable merits of our Lord and Saviour: So that as (x) without Christ we can do nothing; nothing acceptable to God, (y) nor then can we pray as we ought, neither can we come to God, (z) but by him, who only is the way: so (a) through Christ we can do all things: and through faith we have an interest in him, to him (b) we come by believing; and now (c) in him we have boldness and access with confidence, even by faith in him. Christ (d) hath opened a way through the veil for us to enter into the Holiest of all, to the Throne of Grace, and now we may draw nigh with a true heart in full assurance of faith. The soul now sends up her prayers to Heaven with such strength of Adhesion, and fulness of confidence; as a Ship rears up, and flies with full Sails to its Haven: And he that before being sensible of his own weakness and vileness, and trembling before the Majesty and Purity of the most High and Holy God durst neither speak nor pray; now through this faith in Christ hath his tongue loosed, his lips opened, and can draw nigh with confidence: (e) *I believe, therefore have I spoken*.

(r) Jam. 1. 6.  
(s) Jam. 5. 15.  
16.  
(t) Mat. 21. 22.  
(u) Rom. 10. 14

(x) Joh. 15. 5.  
(y) Rom. 8. 26.  
(z) Joh. 14. 6.  
(a) Phil. 4. 13.  
(b) Joh. 6. 35.  
(c) Eph. 3. 12.  
(d) Heb. 10.  
19, 20, 22.

(e) Psa. 116. 10.

Self. 27.

Thus must, and do these twin graces, *Humility and Faith* go hand in hand together in the faithful prayer; when we are most humbled in regard of *vileness and unworthiness* in our selves, we are yet to hope, and we may with confidence trust in the *mercies of God*, through the *merits of Jesus Christ*: And when we are carried up with the strongest affiance, and highest confidence in those saving mercies, and all-sufficient merits, we yet must (as we have reason) disclaim all confidence in any dignity, excellency, or worth in our selves.

These:

Sct. 18.

These things considered, do clearly evidence the *pitty* and *prudence* of our Church in composing, and commending the use of these prayers to her Members; wherein we are so excellently instructed in the matter of prayer, and together taught the exercises of those necessary graces of *Humility* and *Faith*. Consider what we are, and what we need; we are nat-

(f) Rev. 3. 17.

(g) Rom. 8. 26.

urally as the *Laodicean Angel*, (f) *miserable, poor, blind, and naked*, and wanting all things; we know not what we need, and therefore (g) *know not what to pray for*, nor how to pray as we ought: Here therefore we pray, that God, who *knoweth our ignorance in asking, and what things we have need of before we ask*, would give us those things, *which for our blindness we cannot ask*. Again, we are persons guilty of much unthankfulness to God, of many high provocations against God; and let any man seriously consider and compare his *own contemptible baseness*, with *Gods glorious incomprehensible Majesty*; his *own filthiness and impurity*, with *Gods spotless purity and holiness*; his *own frequent lapses*, yea, *rebellions*, with *Gods most exact justice and righteousness*: And then say, if (when he hath nothing else to bottom his hopes and confidence upon) his flesh do not tremble, and his heart quake in the presence of God: If such a *worm of earth, vile dust, sinful wretches*, can dare to send up any request to such a *Glorry*. Here we must say, *Our conscience is afraid*, and *our prayers dare not presume to ask*. But then, let this poor penitent sinner set before him the long experienced mercies, the inconceivable goodness, and rich overflowing grace of God; the meritorious sufferings, and infinite merits of the *blood of Jesus*, and his continual intercession for us: Here shall he see a large door of hope and mercy opened; his heart is now again enlivened; and with an humble boldness he can pray, and hope to speed.

Sct. 19.

So that here is now no contradiction at all, but an excellent harmony between our expressions, and our real prayers in these Collects; for,

When we consider our ignorance and blindness, we see, *we cannot ask*; when our vileness and unworthiness, indeed *we*

(h) Zech. 12. 10. *dare not ask*: But God shall (h) *pour upon us a Spirit of grace*

grace and supplication, and make us willing and able to pray : When (i) the Spirit it self helpeth our infirmities, then indeed we can; and when the heart is inflamed, and the soul purified by the blood of Jesus; when we come in the name of the Beloved, who are in our selves loathed in him (k) we are accepted : When we consider our High Priest (l) standing beside the golden Altar, and perfuming the incense of our prayers with the precious odours of his own merits; we are now bold to ask, what before we durst not do. Thus, through Jesus Christ we ask, for his sake and worthiness we beg, what otherwise by reason of our unworthiness we durst not presume to do. These things I think are abundantly sufficient to clear these two Collects from those exceptions which are laid against them: I go on, to

9. The next excepted against, which is the Collect for St. Lukes day.

Sect. 30.

Collect for St. Lukes day.

Almighty God, which calledst Luke the Physitian, whose praise is in the Gospel, to be a Physitian of the soul: May it please thee, by the wholesome medicines of his Doctrine, to heal all the diseases of our souls, through thy Son Jesus Christ, &c.

Ans.

I cannot easily make a rational conjecture, what should in this short prayer be such a matter of scruple, or just ground of offence; but that it may well stand and be used, as it is composed without alteration: For these three things (I think) will readily appear and be evident to any considering man.

Sect. 31.

1. Sins, and lusts are the diseases of the soul. Hence are they in Scripture set forth under the notion of wounds. 1. Bruises, rottenness, corruptions, and putrefactions.

The wounds by sin made in the conscience are as the (m) breaking of the bones; and the comforting, absolving, or restoring the penitent is as the (n) setting of a dislocated member, or the binding up a broken joynt. Pride of heart is as an unnatural tumor or swelling in the flesh: Malice and Hatred, as a blood-shot eye: Envy as the corroding, or, eating out of the heart and liver: Lust, as a Pearle in the eye; upon what account there is an emphatical elligancy in the Apostle, describing the filthiness of those impure Hereticks, (probably the Gnosticks)

(m) Plal. 51. 8.

(n) Gal. 6. 1.

Καταρτίζε

Luxata mem-

bra in locum

suum restituere.

A Chirur-  
gic tractum.

(o) 2 Pet. 2. 14.

of whom he saith (o) *They have eyes* μεσες μοιχαλίδος, *full* (not of adultery, as our version hath it, but) of an adulteress. We may know that the same word (μορη among the Greeks is used to signify, both a Virgin, and, the Pupilla, or Apple of the eye: to this the Apostle seems to allude; They have not μορη, but μοιχαλίδος, not a Virgin, but an Harlot there, their lusts being as dear to them as the Apple of the eye. But this by the way. The Book would swell too big, should I in every particular parallel our sins and diseases; in a word, sin it self, all sin, is as the fretting Leprosie that runs from the crown of the head to the sole of the foot, and maketh rottenness enter into the bones, the whole head sick, and the whole heart faint. Yea, and all these diseases are certainly mortal, if by the mercy of God some means and remedy be not timely applied, for the recovering and saving the fir-sick soul.

Self. 32.

(p) 2 Pet. 3. 9.

(q) Ezek. 33. 11

But is there no Balm in Gilead? Is there no Physician there? yes doubtlesse, there is both a Medicine, and Physicians to administer it. The most Gracious God, (p) *who is not willing* that any should perish; yea, who hath sworn (q) *that he desires not the death of a sinner*; who would not that that choyce piece of his own worship, Man, should miscarry for want of help, hath provided the Medicine, and given him an able and skilful Physician also. And now

Self. 33.

(r) — Effi-  
cax contra om-  
ne vulnus un-  
guentum; saluti-  
ferum contra  
omne venenum  
antidotum; sa-  
lubre contra  
omnem dolorem  
remedium.

Groß Lincoln  
in Ocul Moral

(s) In Scriptu-  
ra sacra inve-  
nit ignorans  
quod discat;  
contumax quod  
timeat; laborans  
premiis; pusilla-  
nimis solatia.

Id. ibid.

2. The πᾶν φάρμακον, the General or Universal Medicine is only the Blood of Jesus Christ. But the particular manner of administration, the several wayes of application of this for the particular relief of the sick soul, we have in the doctrine, and Word of God. The Scriptures are that divine Pharmacoῖα, that choyce Dispensatory, according to whose rules are all Medicines to be made up: There are those precious Receipts, which the soul may take and live: There, as in a skilful Apothecaries shop, we may find (r) *approved ointments*, for every wound; a sovereign antidote against every poison, a saving remedy for every malady. In these may (s) *the ignorant find what to learn*; the perverse and stubborn, what may humble him, and make him fear; the conscientious, working, and labouring Christian be encouraged by rewards; the faint, drooping, and weak, dejected soul be supported by

comforts.

comforts. This heavenly Word being given both for food; (*t*) *Milk* for babes, and *strong meat* for those of age; and for *Physick*, also: like the tree mentioned in the *Apocalypses*, (*u*) *whose fruit is good for food; and whose leaves are for the healing of the Nations*. Here we find a word, that searcheth the secret lusts, and pierceth into the inward parts of the belly; (*x*) *Laying open the secrets*, and (*y*) *discerning the thoughts and intents of the heart*. Here are *Corrosives*, to eat out the proud flesh; *Purgatives*, to cleanse pollutions: sacred considerations, to abate the pride, to assuage the malice, check the ambition, shame the covetousnesse, and to destroy the lusts of men: *Choise cordials* to comfort the afflicted, to revive the drooping spirit, and to bind up the broken heart: *oyle and wine* to the wounded conscience.

3. The Physicians to apply these remedies, and dispense these medicines for cure of the soul, are under Christ, the *Ministers of the Gospel*, the *Dispensers of this word*, The *Prophets*, *Apostles*, *Evangelists*, *Pastors*, *Teachers*, &c. As, Christ only is (*z*) the Ἀρχιεπίσκοπος, καὶ ἐπισκοπος τῶν ψυχῶν, *The chief Shepherd and Bishop of our souls*; and yet these are (*a*) *Bishops*, and *Shepherds* under him: So He is, Ἀρχιεπίσκοπος, *the chief Physician*; yet under him, are *we, Physicians*, also. To *Us* he commends the *care* of the Flock, and souls to administer the prescribed remedies? but *He* only performs the *cure*: The *care* is ours; the *cure*, *Gods*: We are means to heal by the Word of God, by the Doctrine of Christ that we preach. This is all, that is meant by that passage in this Collect. *The wholesome medicines of His* (*b*) (*Lukes*) *Doctrine*, not a Doctrine of his own, but of *Christ* in his mouth, which he preached. And the very same may be said of any, of all the Ministers of the Gospel, who preach the *Doctrine of Christ*. These *Doctrines* are medicines for the soul, serving to reprove, convince, rebuke, exhort, to cleanse, enlighten, comfort, save: and this according to the order of God himself, (*b*) *Whom it hath pleased by the foolishnesse of preaching to save them that believe*. So that, there is nothing now in this short Collect, but is found and good.

10. And as little matter of exception can I see in the last

Dd 2

menti-

(t) 1 Cor. 3. 2.  
1 Pet. 2. 2.  
Hebr. 5. 13, 14.  
(u) Rev. 22. 2.

(x) 1 Cor. 14.  
25.  
(y) Hebr. 4. 12

(z) 1 Pet. 2.  
25. & 5. 4.  
(a) Acts 20. 28

(b) As before,  
(The Doctrine  
of John) see  
Self. 2.

(b) 1 Cor. 1.  
21.

Self. 35.



mentioned by our Brethren, which is, the Collect for *Michaelmasse* day, which is this.

Collect for  
*Michaelmasse*  
day.

Ans.  
Self. 36.

*Everlasting God, who hast ordained and constituted the services of all Angels and men in a wonderful order, mercifully grant, that they which alwayes do thee service in heaven, may by thy appointment succour and defend us on earth, through Jesus Christ our Lord. Now, to clear this,*

(c) Colof. 1. 16  
Rom. 8. 38.

Self. 37.

1. That the Angels are by the Creator, who is the God of order, and not of confusion, and who framed the whole creation in an admirable and beautiful order, established also in an order, cannot be questioned: and that this order is wonderful, must be acknowledged by us, who neither know, nor can yet understand what those (c) *Thrones, Dominions, Principalities, and powers* particularly are, which speak the several degrees and dignities of the Angelical creatures.

(d) Hebr. 1. 14

2. And, that we pray, that they may by Gods appointment defend and succour us on earth, is no more than in the Scriptures we find them often appointed to do; and promised that they shall do. We read expressly, it is their office (d) to be ministering spirits, sent forth to minister to such as shall be heirs of salvation. Several wayes do we read (and it is acknowledged) that they have, and do minister to the Saints. Not to mention their presence in our assemblies; beholding the Decency and Order of Men and Women in their solemn services, (as the (e) *Apostle* seems to intimate:) nor their

(e) 1 Cor. 11.

10.

(f) Luk. 15. 7.

10.

(g) 1 Pet. 1. 12.

(f) *rejoycing at our repentance*, and with delight and complacence (g) *stooping down to behold the things prepared through Christ for us*. If we acknowledge (as we must, and by sad experience we too often find) that the *evil Angels*, the *Devil* by his suggestions can and doth work upon the soul to provoke us to sin; we must also acknowledge an equal power in the *Angels of God* to stir up our affections, to direct us in the truth, and acquaint us with the Divine Will. We often find them coming and going upon one message or other, teaching men, That they (h) *will not be worshipped, because they are our fellow-servants*; and that *God only is to be adored*. These we find directing (i) *Philip to the Eunuch to teach and instruct him*; (k) *Cornelius to Peter to be taught and instructed by him*. They are *Messengers to carry our prayers*

(h) Rev. 19. 10.

& 22. 9.

(i) Acts 8. 26. --

(k) Act. 10. 3. --

(i) *Per Angelos*

*preces nostras*

*offerri ad Deum.*

-- Zanch. de

Relig. l. 1. cap.

83. p. 297.

to God; even in the judgement of no mean persons, but known opposers of *Superstition* and *Popery*: such as *Zanchy*, who telleth us, that by the *Angels* our prayers are offered up to God, and being heard, are returned to us: Such as *Peter Martyr*, (k) who saith, that, The *Angels* offer up prayers not to reach God, as if he knew not; but that themselves may know whereabout they are sent. And, *Beza*, (l) We know (saith he) that the *Ministry* of *Angels* is appointed to the *Saints*, while they live here: not that they should be worshipped as Gods, but that according to the Will of God, they should help us by their service, as we may understand by many places of Scripture. This is the reason, why *John* in the Vision learned, that the Prayers of the *Saints* in this world, who daily offer up these pure sacrifices —, are offered up to God by the *Ministry* of *Angels*. But indeed he adds, what this *Ministry* of theirs is, it is a *Quis novit*? We cannot define. *Mediators* they are not, (m) nor may we pray unto them, for there is (n) one only *Mediator* between God and man, the *Man Christ Jesus*. Nor do they offer up our prayers in their own name, nor upon any *Merit* of their own; but in and by *Christ*, the only *Mediator* they may. And that they bring back answers from God to the Prayers of men, the Scriptures have recorded several instances; as (o) to *Daniel*, (p) *Zachary*, and [q] *Cornelius*, &c. As for *Temporal deliverances*, external succour, and defence, we have many examples, as of [r] *Lot* by two *Angels* delivered from *Sodom*, and sent to *Zoar*: [s] *Hagar* in the Wilderness comforted by an *Angel*, and advised: [t] *Elijah* succoured by an *Angel* providing him bread and water, in the strength of which he was enabled to travel forty dayes; when before, he was even weary of his life. Why should I adde more particulars? when *David* hath clearly assured us of this in general to all *Saints*, [u] The *Angel* of the Lord encampeth about them that fear him, and delivereth them. So that even in a literal sense, they may in this case be said to be (as in another, the *Apostle* [x] saith they are) kept as in a *Garrison*; secure by a guard of *Angels*, the *Heavenly Host* pitching their Tents, and keeping Centry about them: for these are the

(k) Pet Martyr in Genes. c. 32.

(l) Bez. in Apocal. cap. 8. v. 3. Scimus Angelorum Ministerium sanctis in hac vita de gentibus esse destinatum, Hebr. I. 14. Hæ causæ est, &c.

(m) See Aug. de Trinit. 13. 15  
(n) 1 Tim. 2. 5.

(o) Dan. 9. 21. & 10. 10. ---  
(p) Luk. I. 11, 13.  
(q) Acts 10. 3, 4.

(r) Gen. 19.  
(s) Gen. 16. 7, 9, 10.  
(t) 1 Kings 19. 4. --- 9.

(u) Psal. 34. 7.

(x) 1 Pet. 1. 5. Φρουρα αγγελων

Host

- Host of God, used for the protection of his Church: even*  
 (1) Plal. 68 17. [y] *Thousands of Angels. Such was the Guard afforded to*  
 (2) 2 Kings 6. [z] *Elisha, when the Syrian Army was sent to apprehend*  
 17. *him at Dothan: The Mountains being then full of Chariots*  
*and Horsemen of fire round about him. And it is the Promise*  
 (a) Plal. 91. 9. *of God that they shall do so. [a] When thou makest the*  
 10, 11, 12. *Lord thy refuge, and the most High thy habitation; there*  
*shall no evil befall thee — for he shall give his Angels charge*  
*over thee, and they shall keep thee in all thy ways: they shall*  
*bear thee up in their hands —*

*Self. 38.* Having now such Scripture-evidences; and the Saints experiences of succour and defence by the Angels Ministry; I cannot apprehend any shadow of reason, why we may not pray, that, *They, who do alwayes service to God in Heaven, may also succour and defend us on earth.* And this being the Subject of the Promise of God, without dispute may be the matter of our Prayers to God.

*Self. 39.* Thus have I given an account of the most Material, and, (I think) all the Considerable Exceptions taken to the established Liturgy; for so much as concerns the prayers, and forms of Publick administrations: which though our Brethren might judge rational pleas for some alterations in reference to the Publick establishment; yet there really appears nothing in them (nor were they so urged) as such things, so materially evil, as that it should be unlawful to use them being established. And then, these not being unlawful, our zeal to the Peace of the Church; and Conscience of obedience to our Superiours in all lawful things, are abundantly enough to engage all sober Christians to conform to the establishment.

## CHAP. X.

*The Judgements of the Old Non-Conformists concerning the use of our Liturgy, and this Practice shew'd to be 1. No Argument of weakness. 2. No Plea for Idleness in the Ministry. But 3. From Conscience of Duty.*

**H**AVING now Vindicated our established Liturgy from all considerable exceptions, both as to the *Form* and *Matter* of it: it will not be amiss, but may add (at least with many) some strength to this Argument, to add the judgement of the *Old Non-Conformists* in this case, who looked upon the use of this book as burden enough: yet conformed unto it, and thought they might lawfully do so; yea, judged that during such a Law, it was their duty to do so, rather than forsake their station. I shall give you but one testimony, yet that *instar omnium*, because he declares not only his own, but the sense of them all. It is the so often cited Mr. *Balk*. For a *Set Form*, or, *Stinted Liturgy*, his words are these. [a] “If the judgement of the Reformed Churches abroad, or of the Godly, Faithful, Learned and Reverend at home, be of any weight; they are so far from complaining of a stinted Form as burdensome, that in many cases they judge it expedient. A Set Form (saith he) of Prayer and Administration of Sacraments— is approved by *GENERAL CONSENT*— And a few lines after, “The *Ministers* at home, to whom the use of Common Prayer hath been thought most burdensome, have from time to time professed their liking, and approbation of a stinted Liturgy.”

And as they liked and approved the use of a Liturgy in general, so did they allow the use of this *our Liturgy* in particular: And they thought no faults objected against it to be a sufficient ground to justify a Separation from the Communion of our Church, but condemned it, as *Schismatical*; for so the same:

Sect. 1.

(a) Trial of the grounds of Separat. chap. 7. p. 120. —

Sect. 2.

(b) Ball. *ibid.*  
p. 121.

same Author telleth us (b) " They have evermore condemned voluntary Separation from the Congregation and Assemblies, or negligent frequenting of those publick prayers: They have ordinarily used the Communion Book in their publick Administrations, and still maintained Unity, Peace and Love with them, who in some particulars have been of another judgment. All this (saith he) is so notoriously known, that it is waste labour to produce Testimonies herein. Again, in the next Chapter but one, we have these expressions; (c) " To the praise of God be it spoken, *Our Liturgy* for purity and soundness, may compare with *Any Liturgy* used in the third and fourth Ages of the Church. — This I mention (saith he) that we might learn to acknowledge Gods mercy, walk worthy of what we have received, and strive forward to perfection by all lawful means.

(c) *Ibid.* chap.  
9. p. 176. —

See 3.

(d) Ball. *ibid.*

And lest any might object, *The Corruption of the Church*, much decayed and fallen in those Ages from its first purity; he (d) saith (but a little after) " Neither can it be imagined that they might hold Communion in other Ordinances, but, not in their stunted Liturgies: for in those Times, of all other parts, the *Liturgies were most pure*. God of his endless mercies so providing for his Church, and the comfort of his people in those hard and evil Times; when the *Doctrine* was miserably and dangerously corrupted, in respect of *Mert, of Works, Invocation of Saints, &c.* The *Liturgies* were long preserved pure and free; whereby the faithful might be present with more comfort and freedom of conscience: To which he citeth several Testimonies of learned men, noted in the (e) Margin, and closeth with this remarkable Conclusion, which doth indeed speak a pious and peaceable spirit; which I would therefore desire all our yet dissenting Brethren seriously to ponder and consider, " *This one thing (viz. The purity of the Liturgies of the Ancient Church, notwithstanding the corruption of Doctrine; and that Our Liturgy for purity and soundness may compare with the best of them)* " *This (saith he) duly considered, would put an end to many scruples, and might serve to stop them, who*

(e) *Balth. Lyd.*  
Not. in Disp.  
Taborit. p. 133.  
*Illiric. Catal.*  
Test. l. 1. p. 70.  
71.  
*Mssus. Præfat.*  
in Anaph. *Basil*

" out

"out of over-great heat and forwardness, are ready to except against the means of their own comfort; and to cast off what God offereth, because they cannot enjoy what they desire.

Thus by what hath been written, it is evident, that there is nothing in this Liturgy a matter of impiety, or any material evil, and then the use of it cannot be charged as sin upon us. Suppose there are (as some have reckoned) some expressions that need a favourable interpretation, that they may (not be, for they already are so, but ) appear to be sound: Suppose some that might be expressed better; yet when they are not evil in themselves, and may be used without sin; our private thoughts that we could do better, cannot free us from obeying the Law which commandeth the use of these; (though yet we are also left to the liberty of our conceived prayers in the Pulpit, according to occurring necessities and emergencies, provided we keep within the compass of the general Rule) whence it will also be evidenced, that our use of this Liturgy, is,

Sett. 4.

1. No Argument of *weakness* or *inability* in the Ministers who conform unto the Law in this use. The World shall bear us witness, and the experience of the years that are past, wherein we were not permitted, but forcibly hindered from this use of the Liturgy, shall attest for us; that through the grace of God we have been enabled to perform the Sacred Offices of the Church, and the matters of publick Worship, and holy Administrations, we hope, acceptably to God, and with as much sobriety, gravity, modesty, and evidence of the Spirit (let it not be counted *arrogance* and *boasting*, if we say) as any of the contrary-minded.

Sett. 5.

2. Nor is it any Argument of, or plea for *idleness*; for our work is all one, our Preaching as frequent; and if we consider the pains of lungs, which is not little in so much speaking, it is now more; when we both use all this, and continue our Preaching also. Sure I am, *The use of the Liturgy* can be no Argument to prove, nor from any thing in it (if men through their own laziness abuse it, let them that do so be charged only with the crime) is it a means to make an idle Ministry. If we consider that in the Primitive Church (as the

Sett. 6.



(f) Ball. Trial of grounds of Separ. Chap. 4. *answ. to obj. 8.* where he that please, may find, and peruse these evidences of Antiquity. *Chrysost. in Genel. Hom. 3. 4. 5. 6. 8. 17. 28. 29. 31. &c.* *Et Conc. 3. de Lazar.* *Hom. 2. &c. 5. in Math.* *Hom. 10. in Joan.* *Hom. 5. &c. 6. ad Pop. Ant.* *Hom. 9. in Ep. ad Coloss.* *Aug. in Joh. Tract. 9. 16. 21. 29. 35. 37. 50.* *De verb. Dom. in Evang. serm. 15.* *De verb. Apost. Ser. 5. 6.* *Possidon. in vitâ Aug. cap. 21. &c.* *Orig. Hom. 6. in Tolet. 3. Can. 7.* *Levit. Concil. Carth. 4. Can. 2. Concil. Antioch. Can. 17, 18. Concil. Mogun. Can. 25. &c.*

above-cited (f) Ball hath well observed, and gathered together very many Testimonies of Antiquity to prove it) "The a-  
" betters, maintainers, and in part devisers of stunted Litur-  
" gies, have been, and for ever will be Renowned in the  
" Church of God, for their constant, continual, and unwea-  
" ried pains and industry in preaching the Gospel. — It is a  
" thing notoriously known and confessed, that *Cyprian, Am-  
" brose, Chrysostom, and Augustine*, did all of them allow  
" and approve; Some of them devise stunted Forms of Li-  
" turgies: And yet who almost, for diligence and labour in  
" teaching the people in the wayes of salvation, to be compa-  
" red to them? Of their learning and zeal it is needless to say  
" any thing; for three of them, there is plentiful Testimony  
" that they preached every day in the week and year, at least  
" once or twice, without fail, *Ye have heard yesterday* —  
" *ye shall hear to morrow*, is common in their Tractates and  
" Homilies. *Augustine*, even to the extremity of his sick-  
" ness, preached the Word of God in his Church chearfully  
" and boldly, with a sound mind, and without intermission at  
" all. The like diligence is noted in others, who lived before,  
" and about those Times; in all which, a stunted Liturgy was  
" in use. Considering then (I say) this practice of the An-  
" cients, the use of a Liturgy can be no Argument of; and con-  
" sidering the strict injunctions of *Councils* for Sedulity in  
" preaching, exhorting, instructing the people (even when they  
" required also the use of a Liturgy) this can be no plea for, or  
" means to make an idle Ministry.

Sec. 7.

3. But indeed it is Conscience of the Duty that lieth upon us to conform to the Laws that oblige us, and really and cordially to consult the benefit and edification of the people under our charge, that doth engage us the use of this established Form; wherein there being nothing sinful to be complied with; no part of it evil, or unlawful in it self; certainly it cannot become unlawful by being commanded; for what is  
lawful

lawful to be done without a command, cannot be made sinful by a command, unless obedience it self should be made a sin; and nothing in this matter should be sinful, but to obey Authority. And I judge, that to those who understand the nature of a Law, and the obligation it hath upon Conscience, that which before was only lawful, now having the *Fiat* from Authority, becomes a Duty.

## CHAP. XI.

*The People exhorted to Charity and Obedience; and attendance of the Publick Prayers of the Church.*

**W**E have seen what may engage *Ministers* to the use of this *Book of Common Prayer*, let it not be accounted impertinent, if I now adde a few words to the *People*. For indeed the greatest noise in the world is made by the Popular clamour, and those are readiest to except against this *Book*, who neither understand where it is faulty, nor are able to judge, nor have ever seriously considered the *Form*, the *Matter*, *Necessity*, or *Conveniency*, and *Expediency* of it. It is from such peoples mouths that those Volleys of reproaches, and blackest slanders, of, *Ungodly*, *Superstitious men*; *Idle*, and *Idol Shepherds*; *Dumb dogs*, &c. are poured forth upon those Ministers, who conscientiously conform to the use of this Liturgy, though they are otherwise as *Holy*, *Humble*, and *Charitable* in their lives; as *able*, *learned*, *faithful*, and *painful*, *diligent* Preachers as any. They are such people, who frowardly forsake their own Pastors (though never so able) only because of the Liturgy, and run after those only who use it not: or when they have not opportunity to hear, from any other, either wholly forsake the assemblies for the Liturgies sake; or else will not present themselves there, till the time of this service be past: Too many thus *forsaking their own mercies*, because they are not dispensed their own way; and I do heartily wish it be not (in some, at least) *to follow after*

*Self.*

- (a) Jonas 2. 8. *lying vanities*, (as these two are by the [a] Prophet joyned together.) I appeal to the Consciences of all that fear God in the Land, whether these Sallies of intemperance; these virulent violences of unruly tongues; these dividing carriages can be judged, or rationally deemed the fruits of a gracious heart, or that temper of spirit which the Gospel requireth: or agreeable to those wayes of peace and piety, that Purity and Unity, which our Lord *Jesus* hath so expressly engaged all his Disciples to walk in.

Self. 2.

- (b) See above, chap. 10. Let me seriously intreat them to remember that these carriages, as they are contrary to the wayes of the Gospel; so are they also to the sentiments even of the sober old Non-conformists; who have both ordinarily used this Book themselves in the Publick Administrations, maintaining still Peace and Unity with those of a different judgment: and (as (b) before was shewen) condemned as the voluntary Separation (upon pretence of faults in the Liturgy) of people from the Publick assemblies; so their negligent frequenting of these Publick Prayers.

And, really, to a considering Christian, the same arguments, which do engage us to use this Form, should have a force and efficacy upon the spirits of the people to these three effects.

Self. 3.

- i. To engage them to charity in their opinions and censures of us. Let none be so wicked as to call, so uncharitable as to judge all those men *Ungodly, Formal, Superstitious*, &c. who conform themselves to the established Lawes in the publick worship; when they have such obligations upon their consciences even from God to do so: and their hearts may be (as without doubt many are, and it is only their own fault if they be not) lifted up to God in these offices with holy zeal and fervency; with a lively Faith and Hope, in true Contrition, and brokenness of spirit; with enflamed affections, and with as much devotion, as any else in any other way of worship whatsoever. The miscarriages of some particular persons must not lay an aspersions or reproach upon that service, which they and all others are obliged to use; any more, than as great personal miscarriages of some of another persuasion can prove the falseness of their persuasions. [c] *Scandals will arise, and all*

(c) Mat. 18. 7.  
Luke 17. 1.  
1 Cor. 11. 9.

fides

sides will afford matter enough, such is the corruption of men in this world, (yet indeed no scandal is like to that of *siding*, (d) 1 Cor. 3. 3, [d] making parties, and factions in the Church, one faith, *I am* 4. — & 16. 1. of this way, another, *I am of that*, a third, of another; when v. 12, 13. we are (e) all baptized into one body, and should be (f) all one (e) 1 Cor. 12. in Christ Jesus) as it is therefore our duty, so it will be our wisdom, as to remember the (g) *Wo to him, by whom these* Eph. 4. 3, 4, 5, 6. come, so to be careful that none cast a stone (h), till he be cer- (f) Gal 3. 28. tain that himself is clear: that none pretend to take out a mote (g) Luke 17. 1. (i) from his Brothers eye, until he have first cast out the beam (h) John 8. 7. in his own, Sure I am, while we give way to Recriminations (i) Mat 7. 3, 4. and Reproaches of persons, we shall never hope to see that peace and love, which the Gospel so strictly chargeth, (if it be possible) (k) and as much as in us lieth upon all (l) the follow- (k) Rom. 12. 8. ers of our Lord Jesus: who is the (m) Prince of Peace, and (l) Heb. 12. 14. whose Gospel is a (n) Gospel of Peace and Love. And besides 1 Pet. 3. 11. this general obligation of the Gospel, all sober Christians have (m) Isa. 9. 6. this particular also to engage them to Charity in their Censures (n) Rom. 10. 19 (p) Eph. 6. 15.

of us who use this Book, because what we do herein, we do in conformity to, and as obliged by a Law. Our judgments being not convinced of sin, or any material evil in the thing enjoyned, God himself layeth an obligation upon the conscience to obey the Lawes, that command it; and it is then at least *Our duty to use it.*

2. I would from hence also intreat all pious Christians, not to consider *Persons*, but *things*: which is but this, That they would (o) not have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. This is sad, that some should be so much displeased, both with the *Liturgy*, as that they will not hear it: and with those *Ministers* that use it, (p) See the case of *Examples* that they will not hear them (though they be their proper Pa- largely and 7 stors, and able and faithful ones too, under whose ministry the Providence of God hath placed them, and they might warrantably expect a blessing, far sooner than by stragling abroad) and by that Reverend Judicious Dr. now Bishop of Saundrey, in his Lectures of all the reason they can afford, is, because there are such and such men, whom they esteem godly (and possibly are so) and learned men, which will nor, or do at least scruple to use it. But the (p) examples of men, yea of those, whom we account the best, Lett. 3.

(q) *Ipsæ Bernar-  
dus non videt  
omnia.*

(r) 1 Cor. II. 1

are not the rule for us to go by ; we are not so much to consider *persons*, or enquire who do so or so ; but *things*, and reasons, *what* they do, and *why* they should, or should not do so. (q) The most learned men see not all things ; the best men have their errors ; the most learned and devout *Fathers* have their *navos*, blemishes, which discover them to be but men. *Moses, Abraham, David, Peter, Paul*, the best of meer men have shewed something of *humane infirmity*, which might be blamed, and may not be imitated. And if examples of men be once made our rule, we are in danger as well to follow men in error as in the truth. The Apohle himself would have us (r) follow him, no farther than *he follows Christ*. When therefore, on the one side we see a standing Law requiring this way of publick worship, and we our selves can see no sin in joyning in it, we must know it is our duty : and let us not say, we cannot, or we are unwilling to do it, until we see such and such godly men use it, or because they use it not. For, the *use*, or *disuse* of this or that Form, was never made by God to be a distinguishing Character of a *godly*, or *ungodly* man : (though yet, I confesse, obedience to lawful authority in all lawful things is a very great part of such a Character.) And I fear, should this appear to be a duty (as undoubtedly it is) when the denial of it shall come to be charged upon the soul (as surely one day it will) then, *That such and such learned or godly did deny this use or practise*, will be as poor and insignificant a plea in the court of heaven, as it is (we know) in the courts of men. Let us not then, in a case of conscience, consider what such or such men do, but what God would have us to do. And in this case of the *Liturgie*, if we see no sin in the matter enjoyned (as I am sure there is not) and if it be a duty in the Minister to use it (as indeed it is, while the Lawes command it) though others refuse, let all who are conscientious, and peaceably minded, submit unto it. For

*Self.g.*

3. The same arguments which do oblige Ministers, do also engage all the people to joyn in this way of publick worship : if it be a sin in the one, it is so in the other ; if it be a duty of the Minister to use this Book in the publick offices, it is a duty of the people to joyn with him also in the same ministrations. I shall adde but this to confirm it. It

It is an unquestionable Duty, that the people should join with the Minister in the parts of Publick Devotion and Worship : The Minister being there not to act for himself alone, but for and with them ; the spirit of the people must go with the spirit of the Minister in those solemn Services, in Prayers, Praises, &c. And they are to testify their consent, by saying *Amen* : As appears both by the (s) commands, and order of (s) Deut. 27. 15. God, and the (t) practice of Saints. Yea, we sometimes read how the Ministers, Saints, people, all creatures join in (t) Neh. 5. 13. praises, and the Angels also come in to make up the Quire, 8. 6. and join their *Amen* to the praises of the Saints, as in that Vision to St. John, (u) twice in the Apocalypse. Well then, there must be Publick Services, wherein both Minister & (u) Rev. 3. 15. & 7. 10, 12. and people, all are concerned, and all must join ; and if so, then these things must undeniably follow, viz.

Self. 6.

1. That these Publick Offices of the Church must be in a known Tongue, which the people understand, that they may all say *Amen*. It is the Apostles (x) Argument: It is not enough that Ministers pray for the people, but they must pray with the people, and they with the Ministers : They must therefore not be Barbarians one to another. That wherein all must join, must be understood by all. And this is one affection of our Liturgy, *It is not a Romish Missal in a strange language, but an English Service in our own Tongue.*

Self. 7.

(x) 1 Cor. 14. 16.

2. As they must be in a known Tongue, so in easy and intelligible expressions, such as the people are acquainted with. There may be expressions even in English, which yet many of the people do as little understand, as they do Greek or Hebrew. Such strains of Rhetorick, Metaphorical and figurative Speeches, choice Phrases, as may become the language of a Scholar, which yet edifie not poor plain people, because their understandings are not able to reach them. And here also comes a necessity of a Form for this publick edification of all; and the lawfulness, yea, expediency of the use of this Form for the same end. It is not unknown, how some learned, pious men are not so well able in their own conceived wayes to stoop and condescend to the low and vulgar capacities, whose souls yet are equally precious to Christ, and should be to his Ministers:

Self. 8.

Self. 8.



sters: And some others have, and do affect too much, strains of Eloquence, flowers of Rhetorick; yea, some, dark and obscure notions, which may seem sublime, and be admired, because not understood: And then the people do as little find the profit, as they understand the meaning of them. Yea, the most knowing people in most, especially *Connery Congregations*, are so unacquainted with those more polite expressions; that because they comprehend them not readily, they are forced to be studying the meaning of the words, when they should be joyning of hearts in the matter expressed, and so cannot so freely adde their seal, and say, *A M E N*. Now, we are sufficiently secured against this fear, in our *Liturgy*: for, it is in a language of our own, framed in expressions suited to the meanest capacities; and such as they are so acquainted with, that their hearts may readily concur with all things as they are uttered by the Minister. Let me but adde one thing more.

† *Self. 79.*

3. Minister and people being to join in the *same services* to the *same God*; they are also to join with the *same hearts*. There must be *unity of faith* and *spirit* among Christians; Harmony, Consent, and Unanimity among those, who are together Petitioners for the same things to *One God*: They should send up *One common Vote*, and should be agreed with *One Heart and Voice*, to worship, and pray before him. And if God will lend a propitious ear to (y) *two or three, agreeing together, to ask any thing of him in the Name of Christ*; then the holy wrastling of a *pious multitude* will more prevail. This is as the assault of an Army, with an holy violence sending up Batteries against the *gates of heaven*.

(y) *Mat. 18. 19,*  
20.

[ *Self. 102*

Now then, these being the prayers of the Church, those Publick prayers, which all Ministers, with us, are bound to use; and they being for *matter*, sound; for *words*, plain, easie, and significant: When our Brethren, and Fellow-members of the same Body, come together, to send up these requests, why should any withdraw themselves from this Communion? why should we refuse to pray, or worship with them, only because they do it not in our Mode, or way? why should we think it a cold kind of formal reading of prayer, rather than praying, when  
the

the heart may be equally warmed and affected here, as in any of our own conceptions? Here are offices, which all understand; the same matters prayed for, which all desire; the same praises rendered, which all acknowledge due; the same mercies magnified, which all have in some measure received. Now, how unworthy is this for an holy, humble Christian (such should we all be) to say, *I would join in these duties, if they were not put in this Form, or sent up in these words, or read thus out of a Book?* If ye own the duties (as all Christians must do) shall we divide and quarrel about words and phrase? Would we not think it strange in a Family, if a child or servant should refuse his Meals with his Brethren or Fellow-servants, because every Dish is not dressed his own way? The hungry soul falls to the meat before him, if it be sound and wholsom, and findeth no leisure to dispute about the dressing, or garnishing of the Dishes.

Or will ye be so irrational as to think, that because the prayers are read, therefore it is not praying; or not praying from the heart, or *with*, or *in the spirit*, as the Apostle adviseth? without doubt, these external circumstances alter not the nature of the Duty; for, neither reading, nor repeating by Rote, or uttering words without Book, is alone properly praying; but the lifting up of the heart with faith and fervour, with humility and devotion to God. And why the heart may not follow, and go along with the Minister in Confession, Petition, Praises, &c. in a *Form* prescribed as well to the Minister, as to the people; as well as in a prayer uttered, which, though it be conceived by him, is yet a *Form* to them that hear it: I see not, nor indeed can I see any reason, why in our joining together in Acts of Publick Worship according to *this Form*, we should be judged not to answer that of the Apostle, of *praying in*, or *with the Spirit*; when it is most evident, that we do walk according to that Rule, in the other part of it, *Praying with the understanding also*.

Self. 12.

## CHAP. XII.

*The Objection, That Our Liturgy is taken out of the Mass-Book, is shewed to be False for the Main, and in the whole, Erivolum.*

SECT. 1.

**I** Shall take notice but of one thing more, one popular Objection. Popular I call it, for I think it too too inconsiderable to be used by any that pretendeth to Reason or Learning: Nor is it in any serious dispute (that I know) made use of, but upon a design to raise an *Oidium* in the hearts of people against this Book; which yet indeed is a main Rub in the way of many well-meaning, and pious-hearted, but not the most intelligent Christians; viz.

Object.  
Of the Mass-Book.

It is taken up as a confessed, and notorious Truth; and with confidence avouched, as not to be denied, That *Our Common-Prayer-Book* is wholly taken out of the *Popish Mass-Book*; and that it is nothing else but that *Mass-Book* turned out of *Latine* into *English*; at least, so framed out of that, that it may with a very little pains be turned into it again: And therefore, it must upon this account be unlawful to be used by us, or any Church Reformed from the Church of Rome.

Answered.  
SECT. 2.

This is indeed a Charge cryed up with noise more than enough in the World. The people take it; and it is generally believed; and those are most bold and peremptory, who never saw a *Mass-Book*; nor, if they did, could they understand it. Whereas, indeed, taking this Assertion, as it is commonly received, and generally taken upon trust, it is neither so, nor so: And as indeed it is, there is no consequence or force at all in the Argument; for,

SECT. 3.

1. Though we shall grant this readily, that, it was the Providence of the Church to retain in her Publick Forms of Prayer and Service some of those things, which are in the *Romish Ritual*; it being neither consonant to Religion, Reason, or Policy, to overthrow all that was before them; but only to Reform that, which was amiss among them. Reformation is

not

not a total *Eradication*, or destruction of all that thing which is to be reformed; but a *Separation* of the *Evil* from the *Good*, of *Error* from the *Truth*; of corruptions and abuses, from the good, proper, and holy use of a thing. Our wise *Reformers* therefore did their work, as became *Christian Confessors*, and *Martyrs*, when they rejected the *Dross*, and kept the *Gold*; when they cast out that which was evil, and retained still that which was good. So that something is yet preserved in our Liturgy, which is in their *Ritual*, upon very good reason. And yet

2. This is not enough to prove this Book wholly, or only taken out of that. For, let any man but compare them, and they shall see so much difference both in *Matter* and *Form*, as that they cannot rationally conclude the one to be the only foundation of the other: or this to be wholly taken thence. For, Had not those holy and learned, Reverend men, who were the Compilers of this Liturgy, the *Scriptures*, the holy Word of God before them? Without doubt they had. And are not all those *Chapters of the Old and New Testament*, all those *Psalms* and *Scriptural Hymns*; all the *Epistles* and *Gospels* taken out of those holy Scriptures? Or can we with any shadow of reason say; They are taken out of the Mass-book, because happily some of them may be there, as well as in ours; when it is evident, that these, at least, are not taken thence, but from an higher, and purer fountain, *The Word of God*. Again, Had not those holy Compilers many other *Liturgies* also before them to consider, besides that *Popish Ritual*? questionless they had, *Liturgies* used in the *Ancient and Greek Church*, which owed, and acknowledged no subjection either to the *Pope*, or *Church of Rome*; and Forms of Prayer used in several Churches before ever there was a *Pope* (as *Pope* is now taken) in the world. And are not a very great part of our Prayers and Hymns; and many, yea most, if not all, those short *Versicles* and *Responses* (such as the *Sursum Corda*, the, *Lord have mercy*, &c. the *Gloria Patri*, and several more, in the ancienter and purer Forms of the Church? as those who compare them shall find, and those who are acquainted with Antiquity know, they are. Why

shall we say then, that they were all taken out of the *Mass-book*, when those holy men had other *Rituals* in their eye of an elder and purer composition? Further, what is retained in ours, and found among the Papists, is it not good? is it not agreeable to the Word of God? and if so, how can we excuse our selves from the guilt of a very great excess of uncharitableness, when we shall say, that the framers of this *Liturgy*, took these things out of the *Mass-book*, and not out of the Scriptures, with which so evidently they do agree?

Self. 9.

(a) Ball. Trial  
of grounds of  
Separ. chap. 8.  
answ. to obj. 4  
p. 153; —

(b) See Grati-  
an. de Consecr.  
dist. 1. Can. 12.  
& 50. & 54. Ex  
Concil. Fol. 4.  
Can. 12.  
Ambr. Ep. 35.  
1. 5. Conc. Mi-  
lev. Can. 12.  
Bellar. de Mis-  
14. c. 1.

3. For the yet clearer understanding of this, let me give you one Note out of an eminent (a) *Non-Conformist* in answer to this very objection urged with virulence enough by the *Separatists* in those times. His words are, "We are to note, that the *Mass* in former times did signify the worship of God, which consisted in *Publick Prayers, Thanksgivings, Confession of Faith, Singing of Psalms, Reading, and Interpreting the holy Scriptures, and Receiving of the Lords Supper*; and so, the Ancient *Mass* and *Liturgy* were the same. (This is evident, for (b) *To hear Mass*, was then but to be present at, and attend to the publick Service of the Church, as by the evidence of *Antiquity* it appeareth, which even the *Papists* are forced to confess.) "But now the *Roman Mass* is put for the *Unbloody Sacrifice of the Body of Christ*, which the Priest doth offer up for the quick and dead. And in this sense do they take it, when they say, our *Service-book* is taken out of the *Mass-book*: but it should rather be said, *The Mass-book was, in time added to our Communion-book, and by the purging out of the Mass, it is now restored to its former purity*. Popery is a Scab, or a Leprosie that cleaveth to the Church; and the *Mass*, an abomination annexed to the *Liturgy*. Before the *Mass* was heard of in the world, or began to be hatched, there was stinted *Liturgies* in the Church, for substance much what the same with ours. — The *Eastern Churches* had their *Liturgies* first; and the *Western* borrowed many things from them. — The Ancient *Liturgies*, attributed to *James, Basil, Chrysostom*, are Counterfeit; — but divers things in them contained were in use in the *Primitive Church* without que-

— such.

" sion. They had their appointed *L-ssons* out of the *Law*,  
 " and the *Prophets*, and the *Psalms*, and *Evangelists*; their  
 " stined *Prayers*, and *Forms of Celebration*, with some va-  
 " riety, but in substance all one in a manner.— The *Forms*  
 " were at first more brief, afterwards enlarged, and by en-  
 " largement ( as it often happens ) corrupted, and defiled.  
 " Corruption, as a disease by this means cleaving to the Li-  
 " turgy, it was necessary it should be corrected, and recove-  
 " red to its first integrity, and soundness. The *Cardinal*  
 " *Quignonius*, by the command of *Clement the Seventh*, so  
 " changed the *Roman Breviary*, that for the most part it  
 " was rather like an *English Book of Prayers*, than a *Roman*  
 " *Breviary*. And the *English Liturgy*, gathered according  
 " to the *Model of the Ancients*, and the *Purest of them*, is  
 " not a *Collection* out of the *Maß-book*, but a *Refining* of  
 " that *Liturgy* which heretofore had been stained with the  
 " *Maß*. — If it was wholly taken out of the *Maß-book*, I  
 " should desire to know, how the *Maß-book* came to have  
 " those things in it, which are found in the *Book of Common*  
 " *Prayer*, sound and *Holy* for *Matter*, and directly con-  
 " trary to *Antichristianism*. If these things were in the  
 " book before, then all things therein were not of *Anti-*  
 " *christ*, but he only usurped them: and it is lawful for the  
 " *True Man* to claim his own goo's wherever he finds them.  
 " If they were not in the *Maß-book*, then all things are not  
 " taken out of it, but some things restored out of purer An-  
 " tiquity, which the *Man of Sin* had wickedly expunged.  
 " ( And to this discourse he addes the judgements of other Non-  
 " Conformists also ) — " The *Ministers of Lincoln* ( c )  
 " never judged the use of the Book unlawful; never thought  
 " it lawful to separate from the *Prayers* of the Congregation;  
 " never refused the use of the Book, though in some things  
 " they desired to be excused. The Churches of God have been  
 " evermore taught to prize and esteem these main, and funda-  
 " mental truths, and Ordinances of worship at an higher rate,  
 " than that some petty dislike of this or that in the external  
 " Form, when the matter is sound and good, should cause se-  
 " paration. ( And to all this he addes this note, but true, and  
 " obs-

Note this Dis-  
lemma.

( c ) *Acts* and  
*Mon.* Vol. p.  
1631. of Dr.  
*Taylor's* Testi-  
mony concern-  
ing our Ser-  
vice-Book.



observable conclusion, that) "*Our Service-book is not a Translation of the Mass-book, but a Restitution of the Ancient Liturgy, wherein sundry Prayers are inserted, used by the Fathers, and agreeable to the Scriptures.* So far, He.

Scil. 6.

4. Let any man seriously compare the *Mass-book* with our *Liturgy*, and not take all upon a general report, and they will soone see this objection vanishing. There is so vast a difference between these two, that I cannot but wonder that any wise or considering man should lay this imputation upon our *Liturgy*. I have seen several of the *Popish offices*, and have some by me, and one entire *Ritual*; I have read them over; I have compared ours with them; and what find I? even a vast difference, a Diametrical opposition. So palpably false is that, which (d) *Can*, the separatist objected, that, *Not only the Form of it is taken from the Church of Antichrist, but the Matter also.* For

(d) Ball. *ibid* p.  
150.

Scil. 7.

1. In the *Form*, and *Order*, They begin not as we do; they go not on as we do; our *Confession* of sins to God, with that Declaration of *Absolution* to them that repent, annexed; with which we begin, was never (that I have seen) in their *Mass-book*, therefore cannot be taken thence.

Scil. 8.

2. But, in the *Matter*, there is evidently a far wider difference. For, that multitude of Superstitious fopperies; those many ridiculous, and impious trumperies; Prayers not only to God, but to the *Virgin Mary*, *Angels*, *Saints*; for souls departed; the *Mediation* of others, besides *Christ*; and many, a number of such things more in their *Rituals*, which we have cast out: Those many holy things in ours, which they own not; yea, which are directly contrary to their *Doctrine* and *Practice*:

(e) Ball. *ibid*.

*The matter of our Liturgy* (saith the (e) forecited Author) *is the reading of the Scriptures in a known tongue, the Calling upon God in the Mediation of Jesus Christ, and not upon Angels or Saints departed; for the living, and not for the dead; the right administration of the Sacraments (which we acknowledge only two, and expressly deny the other five, (as such) which they maintain) and singing of Psalms. Are these* (saith he, and with him I appeal to all rational men) *the devices of Antichrist? Is the administration of the Lords Supper, in both kinds, (which they admit but in one to the people) in re-*

mem-

membrance of Christs death and passion, who by one oblation of himself, Once (and but once) offered, hath made a full, perfect; and sufficient oblation, and satisfaction for the sins of the whole world (as it is in our Rituall, whereas they pretend to repeat, and daily offer up this sacrifice again for the quick and dead) Is this taken from the Church of Antichrist? The/e imputations (saith he) are not so grosse, as their reasons are weak, upon which they are built. These things shew so much difference, so great an opposition between ours and theirs, that we may well conclude, (as he, a little after doth expresse it) that, The Papists cannot sincerely approve our publick services; but they must condemn, and detest their own; their prayers in an unknown tongue; their praying to Saints departed, much more to fained Saints; their receiving in one kind; their unbloody sacrifice; their real, (i. e. corporal) presence, their satisfaction for venial sins; their blotting out of the second Commandment, or, at least, confounding it with the first: with others the like. Again, when I see those Prayers, which seem to be the same in theirs, and ours, indeed not to be the same; but, though some passages be in them, which we also use, yet the entire Prayer different; either something in ours, which theirs have not; or something in theirs, which ours admit not: (for one or two expressions in a Prayer, being the same which they use, make not the Prayer the same, when they agree not in the rest of the parts also: for throughout the Prayer, if it be the same, there must be the same Preface, the same Petitions, and the same Conclusion, which in most of these there is not.) And further, When I find that there are some indeed of the same Prayers, (I say, some, for they are but few exactly the same) yet these such, as are for matter, good, sound, wholesome, and necessary; for words and expressions, savoury, and significant; and perfectly agreeable to the sacred Canon, the Word of God; and not one of these Prayers made a matter of any considerable exception, by those who have in many other things excepted against this book: I say, not one of these prayers, which are the same as in theirs, charged with any material error by any, no, nor those, who have made it their business to find the most faults in it: nor indeed can they be excepted against for matter.

matter or words; let the particulars be examined, if they be not agreeable to the holy Rule, and then judge, if therefore they be evil, because used by the Papists.

Now when all these things are laid together, it is some matter of wonder to me, how it can be so confidently taken up for a notorious Truth, That *Our Common-Prayer-Book* is nothing else but the *Papish Mass-Book*; or that it is wholly taken thence, and may with so much ease be turned into it again.

Which, if it were true, I cannot imagine any considerable Reason the *French King* and *Bishops* had, to hinder the impression of it there (it having been here by the Order of *His Majesty* translated into that language, for the use of the *French Protestants* among us) which we are informed they lately did. But I fear, these imputations have been laid, and these expressions and reproaches taken up, and given out, but upon design to draw people to an averfiness from, and to make them out of love with these Forms of Prayer which are established among us, and for the matter not to be excepted against. Sure I am, they have proved too sad snares to entangle many tender consciences in needless fears, scruples and doubts.

SECT. 9.

5. But suppose all this true, That for the Main, *Our Book* is in the *Roman Ritual*, or taken thence; yet is this a sufficient Argument to prove it evil, or unlawful to be used? Nothing less. Can we think the *Papists* so void of all *Christianity*, yea, of *common sense*, as to have *nothing that is good* among them? Or if it be good in it self, is it therefore evil because they use it? Suppose a Minister either in his Prayer or Sermon (for we may observe it sometimes in both) should borrow some expressions or phrases from the *Heathen Authors*, shall his *Prayer* or *Sermon* presently for this be accounted the devise or invention of an *Heathen*, or unlawful to be heard? I trow not. I could tell you of many things, which we may take from an *Heathens* mouth; and such expressions, as would shame most of us who are called *Christians*: And which, if used by us in prayer, will be accepted with God, if offered up with a *Christian*, that is, an *holy*,  
*humble*,

humble, and believing heart. It is a prayer which an Heathen made, and may well become a Christians mouth.

(f) *zeῦ βασιλεῦ, τὰ μὲν ἔσθλα καὶ θυχομένοις καὶ ἀνθύκτοις* (f) *Plato, in*  
*Ἄμμι δῖος : τὰ δὲ λυγρὰ καὶ θυχομένων ἀπερύκοις.* *Alcibiade.*

Which we may render thus,

O God our King give us good things, though we  
Pray or pray not: but although we pray,  
Yet sad and evil drive from us away.

Is not this a necessary, holy Petition? May not, yea ought not a Christian to put up the same request? and may he not, if he please, use the same words? Or, are they therefore evil, because used by a Pagan? Let me add one passage more from another *Philosopher*; and indeed I cannot without astonishment read this passage in the *Stoick* (g) who having reckoned up variety of Divine Providences, saith, *What word is enough sufficiently to praise these things? For, if we have any sense or reason, can it become us to do any thing but to sing, and bless God; and commemorate his benefits? Becomes it not all that dig or plough, or eat, to sing this Hymn to God? Great is (or magnified be) God, for that he affordeth us these instruments wherewith we till the ground. Great, or magnified be God, because he hath given us hands, mouth, and stomach; that we grow, and get strength, when we observe it not; that we sleep, and are refreshed. For these things ought every one to bless God, and to sing this great and most Divine Hymn, &c.* As much more follows to the same purpose.

(ε) Εριστος.  
Dissert. l. i. c. 16  
— Ταῦτα τις  
ἐξαρκεῖ λόγου  
ομοίας αὐτῆς  
ἐπαίνει, ἢ πα-  
ραστήται; ἐν γὰρ  
τῷ ἔργῳ αὐτοῦ, ἔλ-  
λο τί εἶδον ἡ-  
μέας ποιεῖν καὶ  
κοινῇ τι εἶδον, ἢ  
ἰμῶνεν τὰ θεῶν  
καὶ ἐνοχμοῖν,  
καὶ ἐπείχεσθαι  
τὰς χάριτας;  
ὅτι εἶδον καὶ  
πύκνυνται.

καὶ ἀφ' ὧν ταῦτα, καὶ ἐκλήθησαν, ἀάδον τὸν ὕμνον τὸν εἰς τὸν Θεόν· Μίγας ὁ Θεός, ὅτι ἡμῖν  
 παρέδωκε τὰ ὄργανα ταῦτα, δι' ὧν τὴν γῆν ἐξαγάσμεθα. Μίγας ὁ Θεός, ὅτι χάριτος δι-  
 δότω, ὅτι χάριτος πῶσι, ὅτι καὶ ἡμῖν ὅτι ἀνέβηκεν ἀπὸ τῶν οὐρανῶν, ὅτι καὶ ἡμῖν ἀνέβηκεν ἀπὸ τῶν οὐρανῶν,  
 ταῦτα καὶ ἐκείνους ευφρανέτω. καὶ τὸν μέλλοντα, καὶ θεοπάτωρ τὸν ὕμνον ἐφρουμήν. ὅτι  
 τὸν δόξα καὶ δόξα τὴν ποικιλοχρῆστον τέχνην, καὶ ὁ δὲ χάριτος καὶ δόξα. —

Are these Meditations, Hymns, and Expressions unfit for use? May they not very well become a *Christian* mouth? or, are they unlawful, because an *Heathen* used them? No, no, good is good still, whereforever it be found, and in whatsoever hand it be. No wise man will refuse *Gold*, because taken out of the *Dirr*; or despise a *Jewel*, because found in a *Dung-hill*, or cast away his *Corn*, and sound *Grain*, because it sometimes lay in an heap of *Chaffe*: Nor will a wise humble *Christian*, or devout soul therefore despise these prayers, and sacred *Officers*, because some of them sometimes were among the dross and chaffe of *Romish Trumperies*: When that chaffe is winnowed away, and that dross washed off: *Who knoweth not* (saith *Ball*) *(h)* *that many precious Truths may be collid and picked out of the Mass-Book?* Good *Gold* may have some dross; and among an heap of dross it is possible to find some good *Gold*: A true mans Goods may be in the *Thieves Den*, and the Goods of the Church in the possession of *Antichrist*: *Antichrist* hath either by violence broken in upon, or by secret insinuation, before he was spied, gotten the rich *Treasures* of the Church into his hands; which the right *Heirs* may lawfully require, and take back again; not as borrowed from him, but due to them: I scarce know, (saith he) how a man should more honour *Antichrist*, or wrong the true Church of God, than to grant that all the good things that he doth usurp, do of right belong to him, and are borrowed from him: For, they are the rich *Legacies* which *Christ* hath bequeathed to his Church, to whom they properly pertain.

6. Let me add this one thing more. What some make an Argument for *rejecting*, is to me an Argument for the *use* of this Liturgy, *viz.* That the *Papists have it*, at least *some of it*. For, I am so far from thinking that we are to cast away all that the *Church of Rome* useth; that I judge it a *Duty* to use *all*, and to hold communion with them, and *all the Churches of Christ* in the World, in *all things* wherein they swerve not from the Rule of the *common Christianity*.

For:

For the Church is but *One*, the Head but *One*, the Body but *One*; (i) *One Lord, One Faith, One Baptism, One* (i) Eph. 4. 4, 5, 6. *God and Father of all. One Church, One Christ, One Gospel*, why should we then not walk in the *same communion*? If the *Church of Rome*, or any other part of the Church whatsoever, walk in a different way from the rest of the whole Body; or have a *Service* not agreeable to the *common Rule*, The one Gospel, and (k) *the common Faith that was once delivered to the Saints*. Here let us leave them, and not be scrupulous of the particular communion of one part, whilst we hold close to the common Rule; and Profession of the whole. But wherein also they agree with the whole, let us not forsake them; let us not forsake them in *that which is good*, because we must have no communion with them in *things that are evil*: In these we must forsake them, in the others we may not go with them.

In this case then, let me beseech all sober Christians to consider, not what the *Papists*, or this or that Party of men do; or do not; but what is fit for us; and our Duty to do. If the thing required be evil, though we, though any, yea, or an (l) *Angel from heaven* require it, yet deny it; but if (l) Gal. 1. 8. } it be wholesome, good and sound; though the *Papists*, though the worst of men practise it; yea, though the very *Devils* themselves acknowledge it (as even they. (m) (m) Acts 16. 17 } sometimes are forced to confess the Truth ) let us receive it. Mark 1. 24. The Truth is of God, though it may sometimes be conveyed to us through foul hands.

Again, Here would I request all Christians carefully to distinguish between matters of Religion, and matters of Order; between the *Substance of Religion*, and the *Circumstances of Worship*. In this business, the Religion and Substance of Worship, is Prayer and Praise: Or, that we call upon God in the meditation of Jesus Christ according to his Will: But whether there may, or ought to be a



Form, or no; and whether it shall be in this or any other Form (supposing the Form not dissonant from the holy Word of God, whencesoever this Form be taken) this is purely matter of Order and Circumstance: And herein we are to yield obedience to our Governours, whose care it must be to see, *Ne quid Ecclesiam, vel Religio detrimenti capiat; That the Church, or Religion suffer not*; and that all things be done (according to the (n) Apostolical Canon) *εὐχρίτως καὶ κατὰ τάξιν*, *Decently, and in Order.*

Self. 13.

I have now finished what I judged needful to be said as to the use of, and attendance upon this Liturgy: And I think, I have fully cleared, and evidently proved, that there is nothing in it either as to the Form, or matter, so far as it concerns the Prayers and Publick Administrations, but what may very lawfully be used, complied with, and submitted to without sin; nothing so evil, as for whose sake to divide the Church, and sacrifice our Peace: Nothing, but what is for the substance, sound and holy. What remains then, but that as Subjects of the *Prince of Peace*, as sons of the *God of Peace*, as Professors of the *Gospel of Peace*; we set our selves to study; and walk in the *ways of Peace*? How shall we pretend to the *fear of God* in our hearts, when the *way of peace we will not know*? For (o) they go together. How shall we answer to God our contempt of his Ordinance, our disobedience to those strict injunctions of the Gospel, when we divide our selves and the Church about such a Liturgy, wherein there must be confessed nothing sinful, nothing unlawful, either in respect of Form or Matter. O would we cordially strive for, and pray that the Lord would give us: (p) *one heart*, and *one way*; would we all encourage, and call up one another, (q) *Come let us go up to the house of the Lord*, and there together worship God, as our established Lawes require we should, and in this way which the Law of God doth no where condemn; and thus with *one lip*, and *with one mouth*, glorifie God, and

and call upon his Name: How would (r) *our peace run like a River, and our righteousness as a flowing stream?* (r) *Iſa. 48. 18.* What a Glory would then be upon all our Assemblies?

The learned in Antiquity know, That as in the Jewish *Sett. 14.*  
Church, by the appointment of God, they had their  
(s) *Juge Sacrificium*, their daily Sacrifice; so in the Anci- (s) *Num. 4. 16*  
ent and Purer Times, the Christian Church had their daily & 29. 6.  
prayers, and solemn publick Worship. Their Churches and *Iſa 58. 2.*  
Oratories open (r) every day in some places, in others, *Dan. 8. 11, 12,*  
(u) twice, thrice, or oftner, every week; the Ministers at- (t) *Vestram*  
tending constantly to the work of Divine Service, and in- *heri charita-*  
struction of the people; the (x) people, even the *tem consola-*  
(y) poor, who were afterwards to follow their labour for *ta fuit* —  
*Etſi enim he-*  
*ri, & nudius tertius de hac vobis locutus tam muneris.* — Chryſoſt.  
Hom. 5. ad Pop. Antioch. & Hom. 6. *Heri admonui, hodie dicam.*  
Et Hom. 13. in Gen. *Quotidiè tamen hanc tenuem mensam vobis propo-*  
*nere studeo.*

(u) Chryſoſt. ad cap. 3. Joh. Hom. 24. *Non enim singulis diebus;*  
*sed duobus tantum, & brevi eorum parte, ut vos labore levemus, hor-*  
*tamur et orationi nostra aures adhibeatis.*

(x) Aug. Tract. 8. in Joh. *Sunt forte hodiè qui propter solenni-*  
*tatem diei venerunt: Crastino qui venerint, venient audituri.*

Et, Chryſoſt. Adv. Jud. *Quemadmodum homines — singulo*  
*quoque die simul ac surrexerant obambulant — sic & vos quotidie, si-*  
*mul ac surrexistis curiose perquiritis utinam futura sit Exhortatio, ubi ad-*  
*monitio, ubi Doctrina, ubi Sermo.*

(y) *Propter pauperes qui ad opera sua festinant, melius est,*  
*hoc ut vobis in die crastina reservemus.* August. Serm. 82. de  
Temp.

their daily bread, yet attending and presenting themselves to worship, and to be instructed. But how unlike are we to those days? how many Churches among us stand shut up, and never open but upon one day in the week, if then; yet then also not filled (if at all) till the Sermon begin, as if the Prayers of the Church were none of our Concerns. It is true, that among those Ancients, where they had such constant Assemblies, there were also preaching and instructing, and Exhortations: And it is unquestionable, preaching of the Word is an undoubted Ordinance of God, for the salvation of his people, on which they are bound to attend. Yet I have observed in too many places, that whatever the pretences of men have been, they have shewed as little regard to preaching, as to prayer; though they pretend they come not to Church upon the week-days, because there is only the Formal Service, but no instructions; yet when Sermons have been offered, yea preached, either on stated Lectures weekly, or some special occasions, they have attended as little there, as they now do upon the publick prayers. But besides, with the prayers do we not constantly read the Scriptures? and are not those matter of instruction and edification? In the *Jewish Church*, they had their *daily Sacrifices*, and *reading of the Law*; but we read not of their daily preachings or expositions. O let us not think that all Religion lieth in hearing of a Sermon; it is indeed a Duty, and we are bound to attend: but the end of that is but to instruct and teach us. There is yet somewhat to be done by us, some publick Sacrifice to be offered up by all. By the Word they are instructed; but in this the people offer up no Worship; then do they their solemn homage to God, when together they make their *Confessions*, and offer up their *prayers and praises*. O let us in this shew to the World what God we serve, what Religion we own, that indeed we are Christians, by our daily offering Christian-Sacrifices, and constant attendance on the Worship of Christ; that we are Reformed, English Christians, by our constant attendance on the publick Prayers, and Worship of the *Church of England*. The *Church of Rome* enjoins her Members, and the people think  
it

it their duty, every day to hear *Mass*: It is true, their Worship is Superstition, but it is an ill Reformation to change *Superstition* into *Profaness*: There is a *medium* between *Superstitious worship*, and *No worship*. O let not the *Papists* have so just an occasion to cast this reproach upon us, That under pretence of *Superstition*, we have cast off the *daily publick worship of God*: Let not their blind zeal for their way condemn our coldness, and want of zeal in ours. We have a *Liturgy* Reformed from all Superstition, a Worship that is holy; a Form of Confession, prayers and praises, sound and agreeable to the sacred Word of God; let us conscientiously attend on these Services, daily and sincerely offer up from the heart this holy Worship: *And the God of peace shall be with us.*

I know but one thing more that can be matter of scruple, or a means to interrupt our Peace, and that is, the *Rites* and *Ceremonies* in this *Liturgy* prescribed. But these sheets have already multiplied beyond my first intention, and therefore now, *Manum de Tabulâ*. The Courteous Reader may expect a full account of those *Rites* and *Ceremonies* in another Tract by it self; which I shall give him in my next Part.

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## Part 3.

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The first of these is the fact that the medical profession is not a homogeneous body. It is composed of many different groups, each with its own interests and objectives. The second is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The third is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The fourth is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The fifth is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The sixth is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The seventh is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The eighth is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The ninth is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives. The tenth is the fact that the medical profession is not a single entity. It is composed of many different groups, each with its own interests and objectives.

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## PEACE OFFERING.

WHEREIN

The Differences about the *Rites* and *Ceremonies* of the *Church of England* are examined, the scruples resolved, and it is shewed, that there is nothing in these but may be submitted to for *Peace-sake*.

## CHAP. I.

*The Fasts and Feasts of the Church of England Examined, and justified.*



Here are two several lovers (said that a learned Father) which have built two several Cities; The love of God buildeth a Jerusalem; the love of the world buildeth a Babylon. We need not look far back for evidence of the one; This poor Church of England hath by woeful experience found, that our love of the world hath turned our Jerusalem into a Babylon;

K k

our

§ 1.  
\* August, in  
Psalm 64.



our *Unity and Order*, into *Division and Confusion*; and consequently our *Beauty and Glory*, into *Deformity and Misery*. That now it is high time we change our love. <sup>b</sup> *Love not the world, nor the things of the world*. It is high time to break off that unhappy match. We have bin too long adulterous with the world, and disloyal to our God: Oh let us now give her a *Bill of Divorce*, for a perpetual separation! and cordially resolve and say, <sup>c</sup> *We will go and return to our first Husband, for then it was better with us than now*. By our divisions, and our love of the world, we had almost destroyed; Oh let us now shew that we can, and will do more for the love of our God, to repair the breaches, and set up the Walls of *Jerusalem* that were broken down! Oh let the flames of love in our souls ascend to the God of Peace! then shall we sincerely study, and endeavour the Peace of the City of God. To quicken these flames, excite this love, and promote this Peace is the only design of these Papers. Oh let my *Peace-Offering* be accepted with God and his Church, though the slenderness of my stock will not reach to a <sup>d</sup> *Lamb or Turtle*, yet the Lord, (with whom <sup>e</sup> *if there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not,*) will accept this *Free-will-Offering* of my soul, though it be but as <sup>f</sup> *a Flower without Oyle*, even <sup>g</sup> *such as I am able to get. In magna vel voluisse sat est.*

In my former Sheets I have considered the Differences in *Doctrine*, the Doubts and Scruples about *Government, Discipline*, and the *Liturgy* or *Form of publick Prayer and Administrations*: Wherein I have endeavoured to remove all considerable Doubts and material Exceptions; that, which (I hope) may satisfie the sober minded, that there is nothing in any of those things Imposed upon us, but what the Conscientious, Peaceable Christian may, and while enjoyned by such Authority, ought to submit and Conform unto.

§ 3. There is now but one thing more (that I know) that troubles us, the matter of *Rites*, those several practices and observations prescribed in our *Liturgy*, and enjoyned by the *Canons*. These things we must acknowledge to have bin made both of late, and of old the matters of as high Disputes, and as sad contentions as the Church ever knew, not always from the nature of the

the thing, but most times from the corruptions of men, both the over-rigidnesse of some, and the frowardnesse of others, for long before their increase to that multitude, of which \* Saint *Austin* is said to complain; and when yet they were not abused to vanity and superstition; even in the very next age to the Apostles, what sharp and bitter contentions were there about the time of one Feast? How were the whole *Eastern* and *Western* Church divided about the observation of *Easter*? And since our Church hath abolished that † *excessive multitude*, and cast out the *vain, unprofitable, and superstitious Ceremonies, which obscured the glory of God*; retaining only those that conduced to Order, and Decency, and Edification: Yet what troubles and turmoyles in this little Island the heats of men have raised heretofore, and do still continue, about these innocent things, we have sufficiently seen, and can never sufficiently lament.

\* See Pref. to Com. Pr. of Ceremonies, why some abolished and some retained.

† Pref. to Com. Pr. of Cerem. &c.

But what great crime are these harmless *Rites* guilty of, that they should be so much spoken against? Is there any such *Idolatry, Superstition, Sinne*; any thing of so horrid a nature in these, or any one of these, that a pious soul may not dare to approach near them; that a conscientious Christian may upon no terms obey the Law that enjoyns them, nor on any hand conforme in practice to them; no not to maintain, what we are so much bound to promote, the *Peace of the Church*? I think not. Let us take a view of the Particulars; whether the observation of *Times* or *Things*, for we have but these two to consider; 1. The *Times* to be observed. 2. The *Rites and Ceremonies* prescribed in the Sacred Services.

§. 4.

1. The *Times* are either of *Fasting* or *Festivity*, here all that we have to do, is to examine the *Fasts* and *Feasts* of the Church of England, and how farre these are lawfull to be observed,

§. 5.

1. As to the *Fasts*. 1. That *Fasting* and *Prayer* is not onely lawfull, but a *Duty*; and upon some occasions to be publicly and solemnly kept and observed, I know no Christian that ever yet denied. Which is to be expressed, both 1. In external humiliation of the body in the forbearance of our ordinary food for

§. 6.

a time, that by that means we may mortifie the flesh, and as by a solemn sign declare that we for our sinnes are not worthy of our daily Bread; and that we may fit our selves better for the service of God, and stir up our souls to more earnestnesse in our suites and supplications to God: yea and in *laying aside all outward glories and Ornaments*, and forbearing of delicacies in those things which we must take for the necessary support of our body. Hence we read of those practices of the Antients,

<sup>a</sup> 2 Sam. 3. 31.  
<sup>b</sup> 13. 31. Esth.  
 4. 1. Pla. 35. 13.  
 14. Jon. 3. 6, 8.  
 Dan. 9. 3.

<sup>h</sup> *Renting their cloathes, girding with sackcloth, sitting on the ground, lying on Ashes, and putting Ashes on their heads, bowing the head, and going mournfully.* It cannot become a solemn Fasting to appear in a garb or carriage suited to Mirth or Fe-  
<sup>i</sup> *stivity.* But, 2. Especially in the humiliation of the heart,

<sup>i</sup> Joel 2. 12, 13.  
 Isai. 58. 4, 5.  
 Ezek. 18. 30,  
 31.

<sup>i</sup> Sam. 7. 4.  
 Jon. 3. 10.  
<sup>k</sup> Zech. 7. 5.

### S. 7.

<sup>l</sup> Deut. 32. 15.

<sup>m</sup> Isai. 58. 5.  
<sup>n</sup> Psal. 35. 13.

<sup>a</sup> Gen. 3. 8, 9,  
 10.

<sup>p</sup> Jud. 20. 26.  
 1 Sam. 7. 6.  
 Dan. 9. 3.

<sup>2</sup> Chron. 20. 3.  
 Esth. 4. 1, 16.

Joel 1. 3. with  
 2. 12, 13, 14, 15

1 King 21. 29.  
 2 King 22. 19,  
 20.

<sup>q</sup> Act. 13. 3, 4.  
 & 14. 23.

The proper occasions of such solemn Fasting are, 1. When sin abounds, that we by this means may mortifie and subdue the flesh, and take as an holy revenge upon our selves; because, like <sup>l</sup> *Jesurun* we have *waxed fat, and kicked against our God*, we now will <sup>m</sup> *afflict our souls*, and keep under our body, and bring it into subjection: that we may testifie the <sup>n</sup> *reality of our sorrow*, the sincerity of our repentance; that we indeed turn to God: that we now may with more earnestnesse beg, <sup>o</sup> and with confidence hope to receive pardon. Or, 2. When <sup>p</sup> *Judgments* are upon us, or expected, or feared: to humble our souls, and mourn, and weep, and pray, that so we may avert the indignation of God. Or, 3. When some eminent service is to be performed, to which is required an especial assistance; when solemn Prayers and Supplications are to be sent up; when <sup>q</sup> *Apostles* or Preachers to be ordained to the work of the Gospel, and sent out to Minister to the *Gentiles*; In these and such cases it is needfull to Fast, that we may be, as more serious in our Repentance, so more fervent in our Prayers; more quick and lively in all those holy performances. Full stomachs beget heaviness and security, and a filled body is more stupid and dull, that

that the ſoal cannot ſo nimblely performe its operations. For this end, I ſuppoſe, did *Anna the Prophetesse*, in the Goſpell Luk. 2. 37. joine *Faſtings* to her Prayers, that by this meanes ſhe might better fit her ſoule, and compoſe her ſpirit for her devotions. For this reaſon, among others, it is that we find ſo often *Faſting* Mat. 17. 21. and *Prayer* joyned together. 1 Cor. 7. 5.

2. That the *Magiſtrates*, and *Governors* both in Church and State may appoint the ſet and ſolemne dayes of ſuch Faſting and Religious exerciſes, I think all ſober pious men do as little doubt. I need not cite the ſtated *Faſts* in the *Jewiſh Church*, nor thoſe of the *Chriſtians* in the elder times; our own conſtant practice ſhewes that we have ever eſteemed it lawfull, and have obeyed. How frequent is it for our *Kings*, and *Parliaments*, upon ſolemn occaſions to appoint dayes of *Faſting* and *Prayer* to ſeeke God; whether to remove his Judgments, or to bleſſe ſome great worke in hand; and who ever (in his right wits) queſtioned this? And this not only upon particular emergent occaſions, but at conſtant times ſtated and fixed: for thoſe, who may command a Faſt at one time, may alſo another; and upon the continuance of the occaſions continue alſo the ſolemnity of the *Faſt*, as with us, we were for ſome years enjoyed by *Royall Authority*, and did obſerve a *monethly Faſt*, and if *monethly*, the ſame by like Authority may be done *quarterly*, or *yearly* for ever: theſe conſtant occaſions for ever continuing, whileſt we are in this ſtate of corruption, and the Church continues Militant. Theſe things are in generall acknowledged in *Theſe*. But

3. When we come to the *Hypotheſis*, and a particular caſe, we find a difference in the judgements of men. The main exception is to the *Lent*, or *Quadrageſſimal Faſt*: and it is therefore made one of the deſires of the *Divines* in the conference, *That there may be nothing in the Liturgy to countenance the Lent as a Religious Faſt*, &c.

Now as to the obſervation of *Lent*, I ſhall propound but theſe things.

1. That it is a civil conſtitution, is evident, and that it is a thing within the ſphere, and under the power of the *Magiſtrate*; and that the *Act* of 5. *Eliz.* forbidding the eating of

§. 9.

The Lent, or  
Quadrageſſ.  
Faſt.

§. 10.

Stated and  
vindicated.  
1. As a civil  
Conſtitution.

*Flesh* for a time, upon a politick consideration, for the breed of cattell; the health of mens bodies; the encouragement of Fishing and Navigation, &c. is an wholesome and good Law, may not be questioned; and that so far, we are bound to obey, none that I know, denieth: let us do so much; let us obey the Law in this abstinence; and for the ground of it, though every man do abound in his own sence, this matters not: our peace will be sufficiently secured. If we may obey the Constitution so far, as the Law requireth us, I know no reason that any sober peaceable man can have, to start a new question; and find out a scruple, to be a plea for disobedience, upon a dispute of *Religion* in that observance.

S. II.  
2. As a Religious abstinence how far to be owned?

2. Yet consider it also, as the matter of a *Religious observance*. Is this of such a nature, so criminall, and so unlawfull, that it may by no meanes be admitted? Consider it well, we shall finde no such matter. For

\* Jon. 4. 7, 15.

\* Joh. 6, per to

1. Can it be criminal? Yea is it not laudable for the Church in her Constitutions? for us in our practise, from temporall, and civill occurrents, to excit and promote *Religious duties*? Doth not Christ himself take occasion from the water of *Jacobs well* to instruct the *Samaritan woman*; and to shew her where is the *living water*, and how she may attain it? And from the *Miracles of the loaves* take occasion to preach himself the bread from Heaven, that feedeth to life eternall; and how can it be a sin, either in the Governors of our Church upon occasion of a politick Law, made for some kind of abstinence, to prescribe; or, in us, to obey such a prescription, the practice of a religious mortification; and by an holy use of this abstinence to prepare our souls for a solemn communicating at the *Faith* approaching? yea why it should not be commendable, I confesse, my eyes are too dull to discover.

S. 12.

2. Neither doth this clash at all with the Statute, which condemneth those, who preach or write— that any eating of *Fish*, or forbearing of *Flesh*, mentioned there, is of any necessity for the saving of the soul of man, or is the service of God, otherwise than other Politick Laws are, or may be, &c. For, Who doth so? who saith so? The Statute is expresse against the *Papish* Doctrines, and practises, and alloweth not the opinion

nion of any worth, or holiness in the *opus operatum* (as the *Romanists* speak) nor putteth any difference, upon the account of Religion, in *Meates*, or *Drinks*, or *Times*; perfectly agreeably to the *Apostolicall Canon*. But when by occasion of this politick Law, the Church calls upon us to improve it to an holy end, and from a civill observance to performe an holy duty; where is the sin, where is the contrariety? who ever taught that there was matter of Religion in *eating Fish*, or *Flesh*? but that we may by sober abstinence, learne to practise an holy mortification, who ever doubted?

1 Cor. 6. 12.  
13.  
1 Tim. 4. 3, 4.  
5.  
Heb. 13. 9.  
Col. 2. 16, 20.  
21.

3. If we say it be unlawfull to be observed, we must condemn the constant practice of the Christian Church, not of latter and corrupter, but of Ancient and purer times. Those, who are acquainted with the Ecclesiasticall story, will find this as Antient, as most things which we have the Records of Antiquity for, besides the holy Books; and he that searcheth must go very high, before he find the beginning of this observance. For,

S. 13.

Though we find in the *Apostles* times no particular Laws, nor positive prescriptions of certain times of fasting; but rather, the pressing upon Christians, and binding them to laws of *Meats* and *Drinks*, and *distinctions of dayes*, is expressly declared to be, and have their rise, from those impostors, and *seducing Spirits*, and *Doctrines of Devils*; yet this doth make nothing at all against this matter or practise now in debate. For,

S. 14.

1. It is notoriously evident to all that consider the practise there condemned by the Apostle, and the story of those times, that, that practice and those prescriptions were not such, as we now speak of, but the observation of the *Jewish* solemnities, and *Mosaicall* distinction of times, which the *Gnosticks* then also taught and pressed, who laboured to patch up a medley, and make a composition of Law and Gospell, and so abridge the *Evangelicall liberty*, by laying on the *Mosaicall yoke* upon the necks of Christians, which the Apostle disputes so much against in those *Epistles* to the *Galatians*, and *Colossians*. This was indeed to destroy the Christian liberty, and to make the *Crosse of Christ* of none effect: and here the charge upon us is, *stand fast in your liberty*, and be not again entangled in the yoke of bondage. But.

1 Tim. 4. 13.  
Col. 2. 16.

S. 15.

Gal. 5. 1...

2. Even



S. 16.

<sup>a</sup> Gent. Magde.  
Cent. 2. c. 6.  
de jejunio.

<sup>b</sup> Quadragesima  
horas nocturnas  
& diurnas com-  
putantes, die in  
suum statuunt.  
<sup>c</sup> Gent. Magde.  
ibid.

<sup>d</sup> Statim post  
Apostolos.  
Centur. ibid.

<sup>e</sup> Cent. ibid.  
Neque nunc pri-  
mum, neque  
nostris temporibus,  
seu longe,  
ante nos.

S. 17.

2. Even then, among the Apostles and Saints, not only solemne Fastings and Prayers were frequent ( which the Scriptures abundantly testifie ) but also, ( though there were by them made no particular lawes about the stated times and ceremonies of such solemnities ; but left it to the liberty of the Church to fast, *when, how oft, and how long* they pleased ) The <sup>a</sup> Centuriators informe us, that these *Fasts* were constantly observed in many Churches alwayes, with no lesse solemnity than *Easter* it selfe, and were as a solemne preparation to it : and this they confirme by the testimonies of *Eusebius*, *Iustin Martyr*, and *Irenaeus* l. 2. adv. Har. c. 57. And as the differences about *Easter day* clearly shew, that such a day was observed in the first ages : so also, those Differences about the *Quadragesimal Fast* at that time do infallibly evidence such a thing generally observed, some ( as *Eusebius* out of *Irenaeus* reports ) thought they should Fast only *one day*, some *two* <sup>b</sup> reckoning *fourty hours by night and day, to make the day*. The Centurists <sup>c</sup> adde the testimonies of *Theophilus*, that in *Italy* some fasted *full fourty dayes*; some *twenty*, some *thought seven dayes enough*, because the creation of the world was finished in that time; some because *Christ* fasted *fourty dayes*, they did so also; some *thought they did well enough in fasting fourty hours*. Yea, even in their judgment, these diversities seeme to have arisen <sup>d</sup> presently after the Apostles dayes; and *Irenaeus* ( as *Eusebius* reports out of him ) speakes of this as a thing even then very ancient, <sup>e</sup> not then, or in his time arisen, but long before; and yet he lived whithin little more than an hundred years after *Christ*, he being the auditor of *Polycarp*, who was the Disciple of *Saint John*. As for the following ages, it will be needlesse to cite testimonies : all that know any thing of those times of the Church, know that volumes might be produced of their *Sermons* and *Homilies*, purposely preached at such times.

Be it granted, that these were not positive constitutions, but free practises; and that several persons, and places observed severall, longer, or shorter times of Fasting; some one day some more, some every day, some only the 4<sup>th</sup> and 6<sup>th</sup> viz. the *Wednesday*, and *Fryday* ( as <sup>f</sup> *Clement Alex.* seemes to intimate ) yet they all called it *Quadragesima*. This shewes, that they

they judged the practice not unlawfull, nor contrary to the *Evangelicall Doctrine*; and if the practice be lawfull, how should it become unlawfull by being commanded? if the *Church*, or *Magistrates* have power to appoint dayes of Publick Humiliation, (as all acknowledge) why not these dayes? if *one day*, why not *two, ten, or forty*? These things then are enough to prove at least thus much to us, that the observation of some kind of *Religious Fast* at such a time is no new thing in the Church; nor thought unlawfull by the Christians and those holy Confessors, and Martyrs of those first and purest ages.

4. But (not to contend here, or prolong this dispute) the matter so far as it concernes our practice, is only this; We have a Law enjoyning the *observation of a Lent*: the politick Law requires it upon a civill account; the Liturgy seems to intimate a Religious Fast: our obedience is required only in the practice. Observe that abstinence, and contend not about the Reasons. We are not called to give our judgements about the grounds, but to obey in observing the constitution. And even that which is cited out of St. *Hieron*, may be of use enough to perswade us to peace and obedience in this; & *Let every Province abound in its own sence, and account the precepts of their Ancestors as Apostolicall Lawes*, or constitutions. Here in this our Island we know, it hath been the constant practice of our Ancestors, not only in the dayes of *Poperie*, but the clearer light of the Gospell to *observe a Lent*; let us doe as they, and account their constant practice not lightly to be cast aside; unlesse we can be able to prove it contrary to the Doctrine of Christ or his Apostles.

2. As to the *Feasts*, and *Holy dayes* observed, and required to be observed; which are excepted against, and desired to be omitted, with their *Vigils* &c. or if kept, not to be called *Holy*, but *Feastivall* dayes. I say,

These are not ordained, nor we are commanded to observe them as a *Divine*, but only as an *Ecclesiasticall* constitution (as the <sup>h</sup> Right reverend *Bishops* in the conference have declred) and in this case we need not looke for an expresse Law in the word; it sufficeth that they be not repugnant to the Scrip-

S. 18.

<sup>h</sup> Hieron. Epist. ad Lucin. Unaque provincia abundet in suo sensu, & precepta majorum leges Apostolicas arbitret.

S. 19.  
The Fasts of the Church justified.

<sup>h</sup> Account of, proceed. p. 64.

tures, and in generall lawfull to be observed. And that they are so, appears

S. 20.

1. By the nature of the thing required, what it is? but that we set apart such dayes and times, *not to pray to, or worship those Saints and Martyrs*; but to preserve the honour of their memories; to worship God alone; to praise him for his mercies to his Church by them; to be quickened by their zeal, constancy, and piety to the same actions, and be encouraged to keep close to the Faith of Christ, and wayes of the Gospell; when we see it is no untrodden path, but such as those, so many Holy, Heavenly, Devout, and Learned men have not been ashamed of, but gloried in. And I am informed by one, whom I dare credit (now I hope with God) that it was an expresseion of that Great *Usher*, the late learned *Primate of Ireland*, that were the *Feastivals of the Church of England* all well observed and understood, this alone would be a sufficient *Catechisme* to instruct any, in all the *Fundamentals, and Principles of the Christian Religion*. And in none of all this is any thing of a contrariety to the holy Scriptures: nothing that can be accounted sin to do, and how it should be made a sin by being commanded, which without sin we might do if not commanded; is such a riddle, as I could yet never understand; and will be a paradox to any rationall considering man.

S. 21.

<sup>1</sup> Joh. 10. 22.

<sup>1</sup> Macch. 4.  
36, -60.

<sup>1</sup> I Cor. 5. 7, 8.

2. We have not only a non-repugnancy, but a Warrant also from the Scriptures, in the example, and practice of Christ himselfe, who kept the <sup>1</sup> *Feast of the Dedication of the Temple*, which was evidently not of *Divine* (for we read of no Feast either appointed by *Solomon* for the *Building*, nor by *Nehemiah* for the *Restoring of the Temple*) but purely of *Ecclesiasticall* constitution, for <sup>2</sup> *the cleansing and Repairing the Sanctuary*, after the victory obtained by *Judas Macchabeus*: And whether that of the Apostle may not referre to the *Paschall or Easter solemnity*, I define not, but submit it to the judgment of the Learned, when he saith that <sup>1</sup> *Christ our passeeover is Sacrificed for us*, and then inferreth, therefore *scd<sup>o</sup> quare*, let us keep the *Feast*, (or keep holy day) and goes on to shew how, *not with the old leaven of malice--but in sincerity and truth*.

And

And in the very next age, we find the great contentions about the day, whether upon the full *Moone* according to the *Jewish* order, what day soever it was, or upon the *Lords* day following, both sides pleading <sup>m</sup> the practice of some of the *Apostles* for each way; which clearly proves the observation of such a Feast, in which also we find by the same Authors <sup>n</sup> the celebration of the *Nativity* of *Christ* upon the 25<sup>th</sup> day of *December*.

Further also say they, *It is clear out of Eusebius, that the Christians under the Antonini, Emperours of that time also, were wont to celebrate the memories of the Saints, who had been Martyrs; and kept their annuall meetings, and \* conventions at their sepulchers, not out of superstition, to worship them, but gathering together with exultations and joy to celebrate their birth; both to preserve their memory † and to stirre up others in succeeding generations to such exercises and preparations.*

In the after-ages testimonies would be numerous, the Orations of *Nazianzen* on the birth-day of *Christ*, which they called sometimes *Theophania*, sometimes *Epiphania* (i. e.) the Appearance of *Good* in the flesh to be the Saviour of the world. The Sermons and Homilies of *Basil*, *Eusebius Emisens*, on those dayes; to which adde the hymns and Psalmes made in the Syrian tongue by *Ephrem*, and those sung at the solemn Feasts of the *Martyrs*; these are full evidences of such Festivals in that age. Here we find *Saint Austin* intermitting his ordinary course of reading and expounding the Scriptures upon ° the intervention if such an holy day, which had its proper lesson. And his very reproving the people <sup>p</sup> who came not for the word but for the day sake, evinceth the observation of such a day; but to multiply testimonies of the practice of this and the following ages, would be to light a Torch to the Sun.

3. Such a celebration I never yet saw proved unlawfull, yea we all confesse a power in the Magistrate, or Church to appoint daies of solemn thanksgiving, to God for all his mercies, and we obey we keep an anniversary day of rejoycing and thanksgiving in acts of holyworship, to God for our deliverence from the Powder plot; for the never to be forgotten miraculous *Restitution* of his Sacred Majesty; and we judg this no sin, yea a duty. And shall the like services be a sin to be attended upon, when commanded by the same

§. 22.]

Cent. Magd.  
Cent. 1. l. 2. c. 6.  
De Festu in Tre-  
nao & Eusebio.  
Cent. Magd.  
Cent. 2. c. 6.  
de Festis ex  
Theoph. Casan.  
Epist. Paschali.  
\* Eundem mo-  
rem apud Naz.  
ἐκκληστ. α. in  
Julian legi-  
tim. μαρτύρας  
πύων, οὐκ οὐκ τῶ  
καὶ τεμεῖσιν.  
|| Naz. Oras.  
περὶ οὐλοπύχ.  
— τοῖς μαρτυροῦ-  
σι τῆς ἀληθείας  
πανηγυρίζον-  
τες, αὐτὸς ὁ  
ζῶντας πύων  
μυστήρια τὴν  
ἐκτίθειναι.

§. 23.

o. Quia nunc in-  
terposita est sole-  
mnitas sanctorum  
dierum quibus  
certum ex Evan-  
gelio Lectiones  
oportet recitari.  
Aug. Tract. in  
ep. Johan. prxf.

§. 24.

p. Sunt forte ho-  
die multi qui  
propter solenni-  
tatem diei, non  
propter audien-  
dum sermonem  
venerunt. Aug.  
Tract. 8. in  
Johan.

Authority on these other Feasts ? shall we meet for acts of worship, and praise for temporall mercies ; and is it unlawfull to meet and keep annual memorials of the greatest, and highest, the blessings which we receive by the *Incarnation, Passion, Resurrection, and Ascension of the Son of God* ? Is it lawfull to meet and praise God every day for these mercies ; and shall it be unlawfull upon such dayes onely because they are commanded.

S. 25.  
 9 Baxter. five  
 Disput. disp.  
 5. c. 2. §. 46.

10 Baxter. *ibid.*

11 Baxter. *ibid.*

S. 26.  
 Object.

12 See Baxter.  
*ibid.*

S. 27.  
 Answer.  
 13 Baxter. *ibid.*

And in a great measure we have a full consent in these things *viz.* thus far, that for such dayes as are appointed upon some emergent occasions that arose since the Scripture was ended—there is no more question, whether the Magistrate may command them—then whether a Fast, or thanksgiving day may be commanded, &c. Yea for Saints and Martyrs dayes we have consent enough : no scruple to keep a day in remembrance of any eminent servant of Christ, or Martyr, to praise God for their Doctrine or example, and honour their memoriall. And if this be yeilded, why should we scruple those other solemnities on the honour of Christ, as memorials of, and to blesse God for those rich mercies, which we have received through him ? Some time for Gods worship. (saith the same Author) besides the Lords day must be appointed : and God having not told us which, the Magistrate may, on fit occasions. And that these are fit occasions, I see not why it should be questioned.

1. I know what is the main thing objected. *viz.* though, where the occasion of the day was not existent when the Scripture was written, and therefore the Scripture could provide nothing concerning it, it is lawfull for the Church or Magistrates to appoint such upon severall emergencies ; yet in the case of dayes to Christ it is otherwise, for the occasion of these holy dayes were existent in the Apostles dayes, and therefore to establish them as necessary to be observed, when the Scripture hath made no order or provision about them, is to accuse the Scripture of being an imperfect rule, and derogatory to the Scripture sufficiency. But I answer,

1. It is evident that *Easter* and *Pentecost* or *Whitsontide* were observed in the Apostles dayes, which the same Mr. Baxter seems to acknowledg when he ranks them together with other  
 Lords

*Lords-days, saying, [These Holy-days, (excepting Easter and Whitsontide, and other Lords-days) are of later introduction, &c.]* These two then were of earlier times, as early as the *Lords-daies*, as beyond all dispute we find them in the very next age observed. Now the occasion of these was existent before a great part of the Scripture was written, viz. The Resurrection of Christ, and the \* *Descent of the Holy Ghost on the day of Pentecost*. Therefore if the Church might lawfully observe, as they did, the *Feast of the Resurrection*, why should it be unlawfull to celebrate a day in memorial of the *Nativity*, or *Ascension*, &c?

\* Act. 2. 1—

2. The occasion of many *Saints* and *Martyrs* dayes; The *Doctrine* and *Examples* of the *Apostles*, and the *Martyrdome* of some of them were existent before some part of the Scripture was written; neither in any Scripture which was afterwards written, do we find any order taken for the observation of these dayes. Yet may such (by Mr *Baxters* own confession) be lawfully observed, and this no imputation on the Scripture-sufficiency, therefore this Argument is of no force against the solemnizing of a day to Christ.

§. 28.

3. These are not pleaded for as in themselves necessary, and the matter of an universal Law to all ages and parts of the *Catholic Church*; but as lawfull (and so are they granted to be) and consequently necessary to us *pro hic & nunc*, accidentally, & *ex hypothesi*, by an Ecclesiastical constitution, established by a Law of a just authority among our selves: And this ingageth us to obedience, and maketh the observation of these dayes to us a duty, whatsoever it be to others. Which consideration sufficiently answereth all the Arguments which I have seen brought against *Christmas-day*; whose hard fate it is, that when others shall be allowed their Festivity, this shall be denied it. But even in this also we have a concurrence enough to preserve our peace; for saith our Author, y If I lived under a Government that pe- remptorily commanded it, I would observe the outward rest of such an Holy-day, I would Preach on it, and joyn with the Assemblies in Gods worship on it. Yea I would thus observe the day, rather than offend a weak Brother, — much more, rather than I would make any division in the Church. We need no more, we ask no more. We live where these things are commanded, let us thus

§. 29.

y Bax. ibid.  
§. 50.



far obey, and not dispute, and our Peace is secure.

§. 30.

Well then, there being in this matter of *Festivals* or *Holy days*, no repugnancy to Scripture; but some example in Scripture warranting, and the constant practice going before us in the observation of these solemnities; I see not why a sober, peaceably minded man should deny obedience in this thing: nor why we should scruple to assemble together to worship God; to blesse his name for his mercies; to preserve the memory of the holy Apostles, Confessors, and Martyrs; (*whose memory*, <sup>z</sup> the Scripture saith, *is blessed*, and the remembrance of them *everlasting*, when *the name of the wicked shall rot*, and their memorial perish with them) and by such examples to quicken our dull hearts to piety and constancy, upon stated times appointed us, when we may lawfully do all this upon any day of Assemblies, were they not enjoined us.

<sup>z</sup> Prov. 10. 7.  
Psal. 112. 6.

## CHAP. II.

*Several Rites and Ceremonies Prescribed, Examined, and Vindicated.*

§. 1.

<sup>2.</sup> **T**He great trouble and scruple is about the things enjoyned, the *Rites* and *Ceremonies* prescribed to be used. These are of different natures. Some only of particular practice, or perhaps the matter of particular command to some persons in some places: Others, the matter of a general Law upon all. Some purely civil: Some used only in the parts of Religious Worship. Yet when I find acknowledged, <sup>a</sup> by the most zealous Non-Conformists, a lawfullnesse in the use of most of these, (yea of all but one, *sc. the Crosse*,) so farre as to submit to the use being imposed, (though they question the lawfullnesse of Imposing) rather than break the Peace of the Church: And when I see nothing but a clear unspotted innocency in all, yea the use of the Crosse it self, I cannot but conclude, that in these there is nothing, but what we may submit to with a good conscience, and not sinne. And then being enjoyned, we ought to do so for peace and for conscience-sake. Let us take a view of the particulars.

<sup>a</sup> Baxt. five  
Disp. Disp. 5.  
chap. 2.

1. For

1. For those *Ceremonies* which are not generally enjoyed, but only a particular practice in some places, and it may be, a particular command there, such as *Altars, Adoration, or Bowing to the East, Organs, &c.* I say

§. 2.

1. Untill we are called to such places where the practice is required, or untill these are commanded us in our places, (if we indeed consult the Peace of the Church,) let us be silent, and move no doubts about them. If we are unsatisfied in the use of them, let us not accept of those places where they must be practised, and we are free : But be sure, censure not those who do, who possibly may see reason enough to warrant their practice though we do not.

2. But suppose they should be required of us all, let us see, whether we may not in these comply, and obey the Law without sinne. Here I shall only give you the judgement of one, who cannot be accounted guilty of over-much kindnesse to Bishops, Liturgy, or Ceremonies, but a zealous Disputer against all, as established with us.

§. 3.

1. As to the Name and Form of an *Altar*, and the *Railes* about it, he saith thus; <sup>b</sup> *I conceive that the dislike of these things in England, was not as if they were simply evil.* Well, if not evil in themselves, they may then for any thing in the nature of them, be used without sinne : And why then should we deny obedience (when a Law is made) when we should not sin in obeying; but should certainly sin in disobeying a Law? but if not evil, why disliked? For this

§. 4.

Of Altar and Railes.

<sup>b</sup> Baxt. ibid.

Disp. 5. cap. 2.

§. 51.

1. *They were* (saith he) *illegal innovations forced on the Church without Law or just Authority.* 1. If indeed they were so, then were we not bound to obey, for where there is no Law, there can be no transgression; if no Law commanded them, we were not bound to use them; and to what purpose then should we make a stir, and raise Disputes about them? But, 2. Suppose no particular Law or *Act of Parliament* to establish these in specie; yet we cannot properly say, they were forced (if forced) without Law : for there was a standing Law, an *Act of Parliament* in force untill 17. Car. 1. empowering the King to call together, and commissionate the *Bishops* and *Clergy* to consult and determine about the affairs of the Church; and this confirmed

§. 5.

ed by the *Royal Assent*, to be valid and binding : So that if these things were Imposed by the *Bishops*, so assembled, with the *Authority of the King*, we cannot call them illegal, because they are clearly founded in the Law. This therefore was no ground of dislike, where the things Imposed are confessed *not to be simply evil*. But

## §. 6.

ε 1 Cor. 13. 5.  
 ὡς λογίζεσθαι τὸ  
 κακόν.  
 a Vers. 7.  
 πάντα πνεύματος,  
 πάντα ἐκρίνει.

2. They were disliked also, saith he, *because the way of those things did cause men to suspect, that somewhat worse was intended to be brought in by such preparations*. Here I cannot but take notice of the much want of *Christian Charity*, that should be in men who study the interest of the Gospel and Religion. It is not the property of Charity to be *suspicious* : for as it *thinketh*, (i.e.) *plotteth or casteth no evil*; so it *suspecteth none causelessly*, *disbelieveth all things, hopeth all things*, it believeth all good, *hoppeth all good of our neighbour*, untill it evidently see the contrary. It could not be well done to be suspicious of worse, when the things enjoyed were confessed not bad.

Object. *But the way of those times did give ground of suspicion.*

## §. 7.

ε Baxt. ibid.

Sol. But what was the way of those times? was it not in these very disliked things; the *Name and Form of an Altar, the Raile, Adoration, &c?* and these all acknowledged not evil in se, and how then were they the cause of suspicion of worse? of these we have this full expression, *For the Name and Form of an Altar, no doubt it is a thing indifferent, and the Primitive Churches used the names of Sacrifice, Altar, and Priest, and I think lawfully for my part—but Metaphorically as the Scripture doth.*

## §. 8.

Adoration and Bowing towards the East.

ε Baxt. ibid.

§. 17.

ε Id. ibid. §. 18.

2. As to Adoration or Bowing towards the East, &c. hear again the same Mr Baxter; *God, who hath commanded us to express our minds in several cases about his worship, (as Profession of Faith, Confession of Sins, &c.) hath by that means made it our duty to signify our consent by some convenient sign—And the special sign is left to our own, or our Governours Determination: And to this end, and on these terms, (saith he, among some other things there mentioned,) was Adoring with their faces toward the East used heretofore by Christians—as a signification of their own mind instead of words. This then also is lawfull in his judgment.*

3. As to *Organs*, and *Church-Musick*, the same Author speaks as much as is desired; and thus far consonant to truth, <sup>h</sup> *He that hath commanded us cheerfully to sing his Praises, hath not told us, whether we shall use the Meeter, or any melodious tune to help us; or whether we shall use, or not use a Musical Instrument, or the help of more artificial Singers and Choristers. These are left to our reason to determine, &c.* And again, <sup>i</sup> *The Organs or other Instruments of Musick in Gods Worship, being an help partly natural, and partly artificial, to the exhilarating our spirits for the Praise of God; I know no Argument to prove them simply unlawfull, but what would prove a Cup of Wine unlawfull, so the Tune, and Meeter, and Melodie of Singing unlawfull—*: But these things are but the particular practices of some certain places, and if enjoyed, yet not generally, only in *Cathedral*, and *Collegiate Churches* and *Chappels*. We need not therefore busie our selves in Disputes of this nature, when they are not, nor are like to be matters of general imposition.

2. But the main of our enquiry is into those Ceremonies which are generally Imposed, and by the Law required in all our Assemblies, and these are of two sorts.

1. One purely *Civil*, though used in a sacred Action, this is the *Ring in Marriage*. What imaginable scruple can be in this I cannot divine. Hear by Mr. Baxter himself, <sup>k</sup> *In Civil Actions that are Religious only finally, and by participation, it is lawfull to use Symbolical Rites, that are in their kind near of kin to Sacraments in their kind, and may be called Civil Sacraments; such as the sealing and delivering of Indentures, or other Covenant-Writings; the delivery of Possession of an House by a Key; of the Temple by a Book and Bellrope; of Land by a Turfe or Twig; and of Civil Government by a Crown, Scepter, or Sword, &c.* And again, <sup>l</sup> *For the Ring in Marriage, I see no reason to scruple the lawfulness of it: for though the Papists make a Sacrament of Marriage, yet we have no reason to take it for an Ordinance of Divine Worship, any more than the solemnizing of a Contract between Prince and People—The Ceremonies of a Kings Coronation might as well be scrupled as those of Marriage, &c.* The truth is, I could never yet see any thing that had a shadow of reason against this use; nor can I imagine, what any sober Christian, who hath not

M m

a mind

§. 9.  
Organs and  
Musick.  
<sup>h</sup> Baxter. *ibid.*  
§. 22.

<sup>i</sup> *Id. ibid.* §. 45.

§. 10.

§. 11.  
Of the Ring in  
Marriage.  
<sup>k</sup> Baxter. *ibid.*  
§. 23.

<sup>l</sup> *Id. ibid.* §. 43.

a mind to quarrel, can have to say against the use of such a Symbolical Rite, as the use of a *Ring* in such a business as *Marriage*. I passe this therefore as not worth a Dispute: But

## S. 12.

2. Other *Rites* there are enjoined to be used in *Actions purely Religious*, prescribed in the offices and parts of *Divine Worship*. These are they which are the matters of most doubt, and made the Subjects of the sharpest contentions; and they are, The *Surplice*, *Kneeling at the Lords Supper*, and the *Cross in Baptism*. For two of these we have enough yielded; but the third stiffly opposed. Let us examine them severally.

S. 13.  
The Surplice  
justified.

1. For the *Surplice*. I cannot but wonder what any rational man should in this make a matter of scruple; when any garment of any colour is a thing perfectly indifferent by the confession of all, and perfectly lawfull in *genere* to be worne; and therefore if a particular garment in *specie* be determined, and prescribed to some persons in some actions, how should the use of that become unlawfull, when the constant practice and custome of all times, persons, and places, hath justified in some cases such a determination? We never scruple the use of particular and *distinctive Habits* or *Ornaments* used for the solemnity of other publick Actions; none ever questioned the *Royal Robes* of the King on the Throne; The *Robes* of Nobles in Parliament; of Judges on their Tribunals; of Professors in the Chaire, in the Schooles; Why should we quarrel at the *Robes* of Bishops in their Consistories; or of Ministers in the solemnity of Religious Worship? But in this we have enough acknowledged by our Brethren, in their account of the Conference. *Those* (say they) *that scruple the Surplice, do it not, as it is an habit determined of as decent; but as they think it made an holy Vestment, and so a part of external worship as Aarons Vestments were.* Well then, it is allowed as determined of as decent: Our Church determines no more, requires no more. Why shall we Dispute against it as an *holy Vestment* as *Aarons* was, which was never so Imposed? when by such a Dispute we must either violate the Laws of Charity, by affixing an imputation upon our Church, as if she did teach us to Judaize, which she doth not; or break the Peace of the Church, by setting up a man of straw of our own framing, and fighting against that which none maintains, that we may find our selves

Account of  
proceed. Reply  
to Ans. S. 13.

matter

matter of Dispute and contention. And how this agrees with the Rules of Piety, and sentiments of the Gospel, let the world judge.

But if not required as an *holy Vestment*, yet it is as a Symbolical Sign, to signify *purity and beauty*, to which nothing more suitable than *white Linnen*, wherein the *Angels* have appeared, as the *Bishops* say in their Answer.

They say so indeed, but what then? let it be considered

1. Whatsoever those *Reverend Fathers*, or any else may rationally conceive as the Reason of the Law; or may in Dispute use as a *Medium* to prove the decency or conveniency of such an Habit: yet this proves not that it is Imposed on us under such a notion, or for such an end or signification; nor indeed doth the Law prescribe it as such, but at most as *decent*; yea it only requires the use or wearing of it. Which if we may do (as it is confessed we may, as accounted decent) I see not how we can be acquitted of Sedition and Disobedience, in contending and raising Disputes against it, in such a notion as the Law mentions not.

2. But suppose it used, and ordered to be used as a *symbolical or teaching Sign*, to resemble *purity and beauty*, may we not wear it? Let even Mr Baxter be judge, who telleth us, p. 1. If the Magistrate do Impose the Surplice, who is a lawfull Governor, as a decent Habit for a Minister in Gods service,) though he there passeth a hard censure upon the Magistrate for so doing, for which let himself be accountable, yet he acknowledgeth, that he *measures with nothing, but what is within the reach of his own power* (then he lawfully may do it.) Some decent Habit (saith he) is necessary, either the Magistrate or Minister himself, or associated Pastors must determine what (by the same reason, may the Bishop or a Synod legally Convened and acting by the Authority of the King.) If the Magistrate or Synod (saith he again) *try all to one habit*, (suppose it indecent) yet this is but an *improper use of Power*, it is a thing within their reach, they do not an *alien work*, but their own work amisse, and therefore the thing is *still being lawfull*, I would obey and use that Garment. 2. Yea though secondarily the *whitenesse* be to signify *purity*, and so it be made a teaching sign, yet would I obey: for secondarily, we may lawfully

S. 14.

Object.

n Rev. 15. 6.

o Account of proceed. Ant. to §. 13.

S. 15.

Sol.

S. 16.

p Baxt. five Disput. disp. 5. c. 2. §. 40.



lawfully and piously make teaching-signes of our food and raiment, and every thing we see. I know not, what need be added more to justify this use, we have here enough acknowledged to engage a full compliance with, and a peaceable submission to Authority in this case. For what is added of the *unlawfull* use of it; if the Magistrate make the *Primary-reason* thereof to be an *Instituted Sacramental sign*, to work grace on the soul, or to engage us to God; is nothing at all to the purpose, but to seek knots in a Bullrush, or to raise Disputes, and trouble the waters that are quiet; when we know the *Surplice* is not imposed on us, nor pretended to be so, on any such account, or to any such end.

§. 17.

3. For the lawfullnesse and expediency of the *wearing a Surplice*, I shall onely adde this one Argument, which that truly Pious, and eminently learned Mr. *Garraker* sometimes used to one who came to him for resolution in this very case, which I had from his own mouth, it is this

*To wear the Surplice, if it be unlawfull, it is so, either as a thing sinfull in it self, and so sinfully evil; or only as inconvenient or inexpedient.*

*But it is neither evil in it self, nor inconvenient, or inexpedient.*

Therefore, *Upon no account unlawfull.*

And if neither sinfull, nor inconvenient, what should hinder any from obeying the Law that enjoyns it? 1. It was granted, and it must be confessed, that it cannot be said to be sinfull or evil in it self, for all Garments are equally lawfull. 2. If the doubt be about the inconvenience or inexpediency of it, the best way is to compare things and cases, and so judge. And thus did that Learned man resolve it. We are called to the Ministry, and enjoyned to Preach the Gospel, *¶ Wee unto you if we do it not*, viz. where we may have liberty to do it. Now the Laws enjoyn us in our sacred Ministrations to wear this Habit, if we Conforme and wear it, we have leave and liberty in our places to exercise our Ministry; if not, it is denied. Now let any sober and rational man judge which of these two is more convenient or expedient: *To wear a Surplice, which is not evil, and then to exercise our Ministry, which is our*

1 I Cor. 9. 16.

our necessary duty : or to lay aside our Ministry, and deprive the Church of the benefit of those parts and abilities which God hath given us, and we are necessarily bound to employ for their edification : rather than comply in the circumstance of an Habit, which beyond all dispute may be worn without sin. So that in the matter of the *Surplice*, there is no such matter of scruple, to a serious man as to interrupt our peace.

2. And as little ground of scruple or contention is there in the gesture of *Kneeling at the Communion* : if men would seriously consider the nature of the Action, and what is required. For there are (that I know) but these three things considerable objected against it. 1. *It was not used by Christ and his Apostles at the first Institution.* 2. *Nor by the Church for many hundred years after them.* 3. *It seems to justify the Papistical Adoration of the Elements, as of a Corporal presence of Christ there.*

But to all these it will be no difficulty to give a satisfactory answer.

1. That *Kneeling* was not the gesture of Christ and his Apostles, may be probable, but it cannot be proved. That they used the *Table-gesture*, (which yet was not sitting, but *lying*, and leaning on the Elbow round about the Table, the Feet of the first behind the Back of the second, and his Head in the Bosom of the former, as thus is St. John said : *to lye in Jesus Bosom*, as all who have read anything of those Ancient Customs know,) I say, that they used this *Tricliniary Gesture* at the *Passover*, is out of Question : But that *Paschal Supper* was ended, and after this was the *Lords Supper* instituted and taken. It was a *Post-Canium*, an *After-Supper* : and whether this were the gesture in those *Post-Cania*, I have not seen yet particularly proved, there is nothing that I can see in Scripture, which doth necessarily prove this eaten in the same gesture that the *Passover* was. But grant it so, (as probably it was) what will thence follow? that we may not alter the gesture? or that we may not take *this Supper* in any other, but in the same manner, in every circumstance, as Christ gave it, or the Apostles received it? surely nothing else.

§. 18.

Kneeling at the Communion.

Excepted against.

Vindicated.

§. 19.

John 13. 23.

diversis Discipulis, Matth. 26. 20. sic discipulus ausus Discumbentibus illis, &c. Mark 14. 18. the same is also written Luke 22. 14. & 22. 20.

1. Let it be remembred, in the businesse of the *Passover* the *Jewish Church* varied as much from the first institution, and are blamelesse, for *Christ* (without doubt) did with his *Apostles* *eat the Passover* according to the way of that Church, which he would not have done, had it not been warrantable; and yet in how many circumstances did even he differ from the first *Rites* of that Ordinance? The Lord, when he gave the Law of the *Passover*, was exact in prescribing every particular Rite about it: *The Lamb, the preparation, time, and manner, both of dressing and eating it, &c.* among the rest, the *preparing of the Lamb* four dayes before; the *striking the blood upon the Posts* of the doores; *eating it in hast*; with *shoes*, (i. e. not *sandals*, as they wore within doores, but *shoes* for a journey) their *loynes girded*, and a *staffe in their hands*; and consequently *standing*, as now in *hast*, ready to depart, in a *journeys posture*, which *lying or sitting*, they could not be in; and the *Apostle* seemes to allude to this ceremony, when he saith *stand—having your loynes girt*—all which things neither did the *Jews* in after ages, nor *Christ* and his *Apostles* at that time observe; for here we read of no *striking the Posts with blood*; the *Lamb* not prepared till the same day; no *shoes* on their feet, no *staffe* in their hand; in a word, at the first they *stood*, and were enjoyned in this posture, because they were *to eat in hast*, as fast upon departing—and probably too, (as it is the opinion of the *Hebrews*) they were then to *eat standing*, in token of their *servitude in Egypt*; for so did their *servants* use to do. But now being settled as *Lords* and *possessors* of their own Land, they lay down to eat, for a *token of their liberty and freedom* granted, (as *Junius* informeth us from the *Hebrew Doctors*.) Now then, an argument in this case from the *Analogy of the Sacrament* is vailid enough; for I would faine see a fair account given, how it should come to passe, when so many particulars of the first example, and these the *expresse commands of God* too, did not oblige after ages in the same Ordinance of the *Passover*, but they varied from them and were guiltlesse; that yet in this *Sacrament of the Lords Supper*, the bare example of *Christ* with his *Apostles*, in a matter of no higher moment than the circumstance of a *Gesture*, and this by no word of *Christ* ever enjoyned

Exod. 12. 3.  
with 6.  
vers. 7.  
vers. 11.

2 King. 4. 29.

Eph. 6. 14.

Jun. in  
Matth. 26. 29.  
Antiquissima  
est apud He-  
braeos Passores  
traditio (quod  
in Talmud  
trahitur, de  
Pescha, romi  
memoratur, et in  
manducatione  
Pescha in Sa-  
crum libertatis  
adepta discum-  
berem.

joyed us, should still oblige us, that we are guilty of sin against him if we vary from it; But,

2. If the example bind in this, then it must also bind in every other circumstance, for this is one of the lowest of all. The question is not of *Action*, but of *Gesture* in the *Action*. Now the four last *predicaments* (as is observed by that judicious and truly Reverend (now Bishop) *Saunderson*) *Ubi, Quando, Sicus, Habitus*; the *where*, the *when*, the *Gesture*, the *Habit*, are all of a like account in respect of those *Actions* to which they are concomitant; and are nothing else, but some relations of an inferior note, and circumstances altogether extrinsic, call to the *Actions* themselves. So that if we are by the example of *Christ* obliged to the *Gesture*, why not equally to the place, *where*, to eat as he did, in a private house, and there, not below, but in an upper room? Why not also to the time, *when*, not at noon after morning Sermon, Fasting, or at least, before dinner, but after supper, in the dusk of the evening, or within night? Why not to the *Habit*, that as *Christ* did, so *Ministers* still should celebrate it in a seamless Coat? For all these particulars were observed in the first institution, as the Sacred History doth fully evidence, nor are they denied, if we are not obliged by, but may recede from the practice of *Christ* and his *Apostles* in these three, which are of equal weight, why must we be tyed up only in this one, which is of no higher consideration than they?

3. If the *Gesture* of *Christ* be to be observed, why not the same specificall *Gesture*? which was the *Tricliniary posture*, or else we know not what it was; sure I am, if an Argument from example prove any thing (viz. as to this being a duty) it will prove this also. For if it prove any thing, it must be upon this ground, that all the imitable actions of *Christ* are to be imitated of us: but now this *Action* is *Imitable*, we may provide such *Beds*, and *Tables*, and Eat in that posture of *Leaning*, or *Lying*, and we doe as much differ from that *Gesture* by *Sitting*, or *Standing*, as we doe by *Kneeling*: that if from this example we condemn the one, we must condemn also the other.

No. For *Sitting*, is now the *Table posture*, and succeedeth the *Tricliniary Gesture*.

§. 21.

c Sanders.  
Cases of conf.  
Lect. 8. §. 16.  
p. 87—96.  
See this there  
handled as  
large.

d ἐν τῷ ἱερῷ  
ᾧ οὐκ  
Mark. 14. 15.  
e Luk. 22. 20.  
f Mat. 26. 20.  
g 1 Cor. 11. 23.  
25.

§. 22.

Object.  
§. 23.

1. Then

Sol.

1. Then *Standing*, at least, is as unlawfull, and indifferent from the Prime patterne, and first exemplar, as *Kneeling*, but yet this posture is allowed by all (where it thwarts not a Publick settled practice of a Church,) and practised by many of our Brethren at home, and the *French Churches* abroad; when yet, the same Argument that condemnes *Kneeling* condemnes that.

S. 24.

2. But how came *Sitting* to be the *Table-Gesture* now? is it not by a *silent custome* among Nations? and it is strange, that the *silent custome* of a Nation, should be enough to change the *Gesture* at our ordinary Tables; and yet a *Positive Law* of the same Nation should not suffice in such a case at the *Sacred Table*. If a *Custome*, without *Authority*, can so prevaile, that what was before *not Decent*, should now be *Decent*; and what was before *Decent* should now be *not so*; cannot a *Law* made by *publick Authority*, established by an expresse consent of the people, and allowed by *daily use*, prevaile, that what was upon no sound reason ever found *unlawfull*, should be esteemed *lawfull* now for the time to come; *Custome* is enough to satisfie us in our ordinary Tables: why should not both *Law* and *Custome* together suffice for Satisfaction here? when, if there were no *Custome*, but *Custome* and *Law*, did seeme to oppose each other, yet as to a *Case of Conscience* it may be soberly concluded, that *Custome* should rather give place to *Law*, than *Law* to *Custome*. These things and much more to this purpose may he that please see in that Reverend *Bishop*, in the place before cited, where he solidly and largely handles the Question of the obligation of *Christ's example* in this case.

S. 25.

2. For that exception, that *Kneeling* was not used by the Church for many hundred yeares after *Christ*: this signifieth as little, for even in their *Prayers*, *Kneeling* sometimes was not publicly in use, yea expressely forbidden; the *Custome* being (as it is by Mr *Baxter*<sup>b</sup> confessed) both Antient and Univerfall in the Church, and every where observed; and established afterwards in the last *Cannon* of the *Councell* of *Nice*; and renewed by others. That none should *Kneele* in *publick worship* on the *Lords day*, no not in *Prayer*. No wonder then, that we find not this practice there, where they *Kneeled* not at all in the publick

<sup>a</sup> Baxt. five  
Disp. Disp. 5.  
chap. 2. §. 41.

lick worship. But as they worshipped, so they communicated; the manner of receiving being *more adorantium*, so that there can be nothing drawn from their practice, against *Kneeling at the Communion*, which is not also as strong against *Kneeling at any other parts of publick worship* even Prayer also.

i See Account  
of proceed.  
Answ. to §. 15.  
e1 Aug. in  
Psal. 98. &  
Cyril. Catech.  
Mystag 5  
§. 26.

3. As to the fear of justifying the *Papisticall adoration*, of the Elements, as *Christ corporally present*, we are sufficiently secure, for our *Kneeling* tendeth to no such thing. We are informed clearly enough of the Doctrine of our Church, by what is expressly set down in the *Rubrick* Printed in the *Common-Prayer-Book*, of *Edw. 6.* at the end of the Communion (though since left out, whether (as some say) by negligence, or for what other reason it matters not, when still we maintaine the same Doctrine, and our Church doth *publickly declare* it in our established *Articles*, sc. *Art. 28.*) in that *Rubrick* there is this expression concerning *Kneeling*: *We do declare: that it is not meant thereby, that any adoration is done, or ought to be done, either unto the Sacramentall Bread or Wine there bodily received, or unto any reall, or essentiall presence there being of Christs naturall flesh and blood.* For as touching the *Sacramentall Bread and Wine*, they remain in their very naturall substances, and therefore may not be adored, for that were *Idolatry* to be abhorred of all faithfull Christians, and as concerning the naturall Body and Blood of our Saviour Christ, they are in heaven, and not here, for it is against the truth of Christs naturall body to be in more places than one at the same time. But further,

Let it be observed, the order prescribed in our Church is, that the people *Kneel* not only at the receiving of the Elements, but during the whole ministration, which as it cannot be said to adore a corporall presence which is not there, nor by the *Papists* pretended to be there untill the *Om*, the very last syllable of the *Hoc est corpus meum*, (i. e.) *this is my body*, be pronounced; so it sheweth us, *why we Kneel*, and whom we adore, viz. That in all humble devotion we present our selves before God, and with humility of soul confesse our sins, begge his mercy, offer him praise for his benefits, especially his unspeakable gift of *Jesus Christ for the life of the world*; and with all reverence re-

§. 27.



ceive from the hand the Seales of his Covenant, assurances of our pardon, and peace, and life upon our unfained faith, sincere repentance, and persevering obedience; and put our Seales to the same Covenant, solemnely engaging our selves to those duties, and expecting mercy only on those Evangelicall termes. And thus the forenamed Rubrick, which is still the sence of our Church, informes us, *that this thing (viz. the Communicants Kneeling) was well meant for a signification of the humble and gratefull acknowledgement of the benefits of Christ given unto the worthy receivers, and to avoid the prophanation and disorder, which about the holy Communion might ensue it*

§. 28.

Having now answered these exceptions, I shall adde but these two things.

1. Let this one Argument be weighed, he that receiveth the Communion *Kneeling*, either *sinneth* in that act, or *sinneth not*; if any say he sinneth, let him shew wherein; *every sin is a transgression of some Law*; but here is no Law transgressed: not a Law of the Church, for that commandeth it; not a Law of God, for there is neither any precept in the *Decalogue*, nor any precept in the *Gospell*, that forbiddeth it (let any man produce any such, and we yeeld) and the *example of Christ* is no more an obliging Law in this, than in the *Place*, *Time*, and *Habit*, as before was shewn, and there is acknowledged no obligation in these. But if in this act men sin not, what imaginable reason can there be produced, why it should be unlawfull to do it, when by a just Authority they are required?

§. 29.

2. *In Dubiis, tutissimum, &c.* In doubtfull things we must choose the safest. Now suppose this a matter of doubts, yet which is the safest way for us to goe, it is easily to judge; for we are *sure*, it is our duty, and we are obliged by command to partake in the Communion, to receive this Sacrament: we are *sure*, that we are obliged to maintain the peace, and keep in the Communion of the Church: we are *sure*, that we are bound to obey a just Authority in all lawfull things: we are *sure*, that *Kneeling* is in it selfe lawfull; and *in genere*, as free as any other Gesture, or Posture whatsoever: we are *sure*, we must not lay aside a necessary duty upon some meere doubts of an unnecessary

necessary circumstance or accessary: *we are not sure*, that every particular Gesture or Action of Christ doth oblige us to imitation, yea *we are sure* of the contrary. Now then, whether it be safe to forsake Communion, to keep from the Lords Table, and refuse the Sacrament, where we are beyond all controversie obliged; upon a plea of a Gesture to which we are not sure that we are obliged, yea indeed we may be sure that we are not obliged; let any sober conscientious man that mindeth the peace of his own soul judge.

But I need not enlarge, we have enough yeelded. Our Brethren, who in the conference disputed against the imposition, professe, that yet some of them would Kneel, rather than be deprived of the benefit of that Sacrament. And Mr Baxter, though he pleades high against it, as a sinfull imposition, yet saith, that when it was imposed <sup>k</sup> he did obey the imposers, and would, if it were to do again, rather than disturbe the peace of the Church, or be deprived of its Communion. For (saith he) God having made some Gesture necessary, and confined me to none, but left it to humane determination, I shall submit to Magistrates in their proper work even when they misse in the manner. I am not sure (saith he, and it is worth our noting) that Christ intended the example of himselfe or his Apostles as obligatory to us, that shall succeed; I am sure it proves sitting lawfull. I am not sure, it proves it necessary: But I am sure, He hath Commanded me Obedience and Peace.

Let these be observed, Obedience, and Peace which are acknowledged, as indeed most unquestionably they are certain commands, and indispensible duties of the Gospell: and our peace will be sufficiently secured, and our disputes and contentions about these extrinsecall circumstances soon be superseded.

§. 30.

<sup>k</sup> Baxter. five  
Disp. disp. 5.  
c. 2. §. 42.

§. 31.

## CHAP. III.

*The Signe of the Crosse in Baptisme examined, and its lawfull use justified, and 1. Proved to be no sinne against Piety.*

S. 1.  
The Crosse in  
Baptisme chal-  
lenged as sin-  
full.

\* Isa. 8. 14.  
1 Pet. 2. 8.  
Defended as  
lawfull.

3. **T** Here remains now only one *Rite*, or *Ceremony*, more; which will by no meanes be allowed lawfull, *viz.* The *Crosse in Baptisme*. This indeed is made the grand *Stone of Stumbling* (as <sup>a</sup> *Christ Crucified* is said to be) but not from any nature of the thing, but from the weaknesse or misprision of them that take it so. This is that which we find still pleaded against, as *sinfully imposed*, yea and *unlawfully used*: The *Church* charged, as *incroaching* upon the *Royalty* and *Soveraignty* of *Christ*, *instituting new Rites*, and *Covenanting signes*, which *God* hath not commanded; and the *Peo- ple* skared with apprehensions of *Idolatry*, and *Abomina- tion*.

S. 2.

I have been serious, and in earnest, examining what I have found objected against it, not being willing, yea being much afraid to be guilty of sin in the use of any thing, that may have the appearance of so much impiety, as this is charged with, but sincerely, in the presence of *God*, I must professe, that I can yet find nothing, that can in the least convince me of sin in this, so far as our *Church* doth practice, or require the use of it. The maine objections I shall answer hereafter; in the mean time these things have satisfied me, and I have some hopes they may give the like satisfaction to others also.

S. 3.

1. The various use of the *Crosse* in the *Church* of Antient times, both in, and out of the holy Ordinances; and this not condemned, but for those times approved. *Cyprian* exhorting to *Martyrdome*, in the time of persecution, among the rest presseth this Argument from the *signe of the Crosse* which they had received, <sup>d</sup> *Arm your foreheads with all bold- ness, that the signe of God may be kept safe*. By this they were encouraged to bear up their heads, and glory in the service of a *Crucified Christ*, which the world so much de- spised

<sup>b</sup> *Cypr. l. 4. ep. 6.*  
*Muniatur frons*  
*ut signum Dei*  
*incolumē serve-*  
*tur.*

<sup>d</sup> *Arm your foreheads with all bold-*  
*ness, that the signe of God may be kept safe.*

ipified, and persecuted; <sup>c</sup> *The Signe being set in that place, where shame sooneſt appears, viz. the forehead.* Again in the fore-named Cyprian, we read this passage, that <sup>d</sup> *Uzziah was ſmit-ten in the forehead, the Lord being offended; even in the ſame part of the body, wherein others are ſigned that do pleaſe the Lord.* Theſe paſſages do evidently prove at leaſt thus much, a confeſſed and known practice of *Signing the forehead with the Croſſe* in thoſe dayes. But beſides theſe I find a <sup>e</sup> *Learned man calling into witneſſe this, theſe many more, Juſtin Martyr, Cornelius cited by Eusebius, Tertullian, Cyprian, Oirgen, Ambroſe, Auſtin, Jerom, Chryſoſtome; Athanaſius; Epiphanius, Cyril, Baſill, the Latin, and Greek Fathers of thoſe higher ages; and of this (ſaith he) there is no doubt.* <sup>f</sup> *Concluding with theſe two paſſages out of Saint Auſtin, giving the reaſon of this uſe.*

1. <sup>g</sup> *Because of the Gentiles and Pagans Scoffing.* 2. <sup>h</sup> *Because Chriſtians would be no way inferior to the Jewes, who marked their doores with the blood of the Paſchall Lamb, in token of their deliverance out of Egypt; therefore the Chriſtians would, and did alſo marke their foreheads in token of their Redemption.* Not to diſpute the force of theſe reaſons, they are ſufficient to prove the practice: and this too, in Baptiſme, in immortal lavaco, <sup>i</sup> as is acknowledged.

And this practice I find not condemned, but approved in them, and us alſo, not by Papiſts onely, but by the Pious Reformers of the later ages. *Musculus* upon that action of *Jacob*, *Croſſing his hands*, when he bleſſed *Ephraim* and *Manaſſeh*, ſaith, <sup>k</sup> *Herein was ſhaddowed the Myſtery of the Croſſe, in which is the fountain and beginning of all true bleſſing.* If we will take learned *Bucers* judgement of the uſe of the Croſſe in our Church of England, he telleth us, <sup>l</sup> *it is neither uncomely, nor unprofitable*—Not ſo much becauſe it is of moſt ancient uſe in the Church, as becauſe it is very ſimple, and plain, and giveth preſent warning of Chriſt and his ſufferings. Shall I adde *Peter Martyr*, <sup>m</sup> *juſtifying it by perſons bearing the Armes and Eſcutcheons of their Families? If it be lawfull (ſaith he) for men,*

<sup>n</sup> *quod uſus in Eccleſia antiquiſſimi, ſed quod eſt admodum ſimplex*—*Buc. inter Anglic. Script.*  
<sup>o</sup> *ſcilicet inſignia propria familia geſtare, licet etiam ſigno crucis Chriſtianam religionem pro-*  
<sup>p</sup> *ſucri*—*Juſtin Mart. . loc. com. claſ 2. c. 5. p. 222.*

*a* Quamvis veteres Christiani externo Signo Crucis usi sunt, id tamen fuit sine Superstitione. Sim. Goulart. annot. in Pamelij Cyprian. lib. ad Demet. cap. 19.

*o* Finis, propter quem Patres laudes Signo Crucis tribuant, Sanctum est. Danz. cont. Bell. controu. 7. c. 29. p. 1426.  
*p* — Alia denique, qua tolerari etiam possunt, cum nihil in tali Crucis usu infir periculi. Zanch. de Imagin. l. 1. § Scio nonnullos, sublata Crucis Adoratione, aliquem Signi Crucis usum retinisse — Bez. respon. ad. Franc. Baldwin. \* Willet. Synopf. Popism.

(Princes or Nobles, &c.) to wear the Armes of their proper Families, (so to professe their Descent) it is also lawfull for a Christian by the Sign of the Crosse, to professe his Christianity: Nor was it ever accounted Superstition, for Princes to wear the Crosse in their Crownes, and Diadems, by which Sign they professe and witnesse, that they defend and embrace Christian Religion. Thus will Goulartius <sup>a</sup> informe us, that the Antients used this Sign of the Crosse without Superstition. And Danau against Bellarmus acknowledgeth <sup>o</sup> an holy end of magnifying it among the Fathers. We have also Zanchy clearing it from Danger, who, having declared some things used in antiquity well, but afterwards turned to Superstition; Some things in Ecclesiastical stories fabulous, some true and laudable; Addes this, <sup>p</sup> Other things, lastly, which may now also be tolerated, there being no danger in such use of the Crosse. Yea Beza himself alloweth a liberty, <sup>q</sup> I know (saith he) some having taken away the Adoration, retain some use of the Sign of the Crosse; let them (as it is meet) use their own liberty. And our Famous Willet, that Papistarm Malleus, the Mall of Papists, (as he is called) hath acquitted it from Superstition; <sup>r</sup> We find (saith he) that the Crosse hath been of Ancient time used in Baptism, and is now, in some Reformed Churches without Superstition. Here then we have a confessed practice among the antient Christians; and the sober Reformers (some of them no friends to Episcopacy or Ceremonies) not charging it with Superstition, Popery, Idolatry, &c. but acknowledging an holy, laudable, at least, lawfull use of it; distinguishing between the Popish abuse, and the innocent use of the Crosse: the very same, which our Church hath largely done in her 30<sup>th</sup> Canon, where the Popish abuse is condemned, the lawfull use retained.

**S. 3.**  
<sup>r</sup> Baxt. five  
 Disputat. Disp.  
 5. o. 2. §. 18, 19.

I need not multiply more testimonies, Mr Baxter shall be in-  
*star omnium.* To this end (saith <sup>t</sup> he) viz. to be a professing sign,  
 was the Sign of the Crosse used heretofore by Christians — And  
 therefore, I durst not have reproved any of the antient Christians,  
 that

that used the Sign of the Crosse, meerly as a professing signal attion, to shew to the Heathen and Jews about them, that they believed in a crucified Christ, and were not ashamed of his Crosse. — Nor will I now condemne a man, that living among the enemies of a crucified Christ, shall wear a Crosse upon his Hat, or on his Breast, or set it on his Doores, or other convenient place, meerly as a professing sign of his mind, to be but instead of many words, q. d. [I thus profess myself the servant of a crucified Christ, of whom I am not ashamed.] Whether these things be fit or unfit, the time, the place, and occasions, and other circumstances must shew, but the lawfulness I dare not deny. So then, thus far we are secure, that even in these mens judgements, there is no unlawfulness in the thing it self. And from this acknowledged and not condemned practice of the Antients, we draw these certain Conclusions.

1. That what was good and lawfull, and not contrary to the Word of God *among them*, is so still *among us*, for any thing in the nature of the thing it self. If the use, as such, be evil *now*, it was so *then*; if *then*, not contrary to the Word of God, neither is it *now*; if Superstition might be separated from the use of it *then*, it may be so still. Prove a thing *hath been* good and lawfull, and the same proves it *may still be so*. *Ab esse ad posse* is an argument valid enough.

§. 6.

2. If the thing be lawfull in it self, we can have no pretence to refuse it, when it is enjoined us. If there be nothing against it but *finesse* or *unfinesse* (as Mr *Baxter* there seems to intimate, the thing in his own judgment being *lawfull*) these circumstances come not under our consideration, when a *Law* is made, and we are bound to obey. The thing commanded is acknowledged *lawfull*, and then the obligation of a *Law* *supercedes* our disputes about *conveniency* or *inconveniency*: of these things our Superiours are to judge, when they make a *Law*; but when the *Law* is made, we must obey, and not dispute the *finesse* of what we confesse is *lawfull*, and the intervening of a *Law* hath made now *necessary* in our practice.

§. 7.

3. Yea, that very reason, that made the use of the Crosse laudable *then*, to be a sign, professing to the scoffing Gentiles, that they were not ashamed to confesse, and serve a crucified Christ; may be

§. 8.



be of use even now; for though we live not among the *Pagan*; yet we are still among too many *scoffing Gentiles*, and *Atheistical Mockers*, profane men, who, though they beare the name of *Christians*, yet make a *mock of Christianity*, and *scoffe at Religion*, and deride the *Doctrine of the Crosse*: and we have as much reason to professe a resolute owning of these things now as then; that we are not *ashamed of Christ, his Words, Doctrine and Wayes*, now in this *adulterous and sinfull generation*, no more than they, among the *idolatrous and persecuting Heathens*. Such an answer gave that learned *Hutton*. It was objected, *The Crosse was used because of the Gentiles, now they are not*, among us it needeth not. He answereth, "This is no argument at all— Though we are not as the *Gentiles*, who from *Paganism* were converted to *Christianity*; yet all of us are of the *Gentiles* and their children, whose Fathers inherited lies. Their reason seems like, as if when one should exhort in the words of *St Peter*, "I beseech you, as strangers and pilgrims, abstain from fleshly lusts—having your conversation honest among the *Gentiles*, &c. One should reply, *I, among the Gentiles, enemies to the Crosse of Christ*; but, God be thanked, we are *Christians*, and only among *Christians*, and therefore need not this admonition: The one argument is as weak, and to little purpose as the other. See we not daily, how *Atheisme* aboundeth? The time was, when *Gentiles* became *Christians*; and now, *Christians* turn *Gentiles*; yea many, and more profane scoffers, and deriders of the *Crosse of Christ*, and that exceeding glory in that honourable service, than ever was *Julian* that gross *Apostate*. So he. But

\* Mark 8. 38.

" Hutt. Answ.  
to Reaf. 88. c.  
26. p. 141.

\* 1 Pet. 2. 12.

§. 9.

4. Had we no other reason, but this *ancient Practice* for this use of the *Crosse*, this were not inconsiderable, viz. that we might testify our full *Communion* with the *antient Church*. By using this *Rite*, (confessed in it self *lawfull*) we professe that we are *Christians* as they were; believing in the *same Christ*; professing the *same Faith*; walking in the *same way*; and not ashamed of the *Crosse*, wherein they gloried. Upon these accounts, the avowed practice of the *antient Christians*, and this not contrary to the *sacred Rule*, may well be an argument to a sober minded man, of not the least weight, to sway him to a compliance in this thing.

2. The

2. The ends for which our Church hath established this, are not *Superstitious*, but holy, just and Good. For

§. 10.

1. Our Church as it doth confesse in her Canons, ¶ That the Sign of the Crosse was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it— So she declareth, That the use of this Sign in Baptisme was ever accompanied, here, with sufficient Cautions and Exceptions against all Popish Superstition and Error, as in like cases are either fit or convenient.

§. 11.

Can. 30.

2. Having denied, and provided against the abuse, she retaineth the use of the Crosse, onely upon those true Rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and judgement of the antientest Fathers: professing it a Rite perfectly indifferent in it self, onely made necessary, as to our present practice during the standing of a positive Law, which we are to obey: and requiring this practice chiefly, and onely on these two grounds.

§. 12.

1. To shew our Communion with the Christian Church in the former ages, and dayes of old. For so are her words. 1. It is observed, that though the Jews and Ethnicks derided both the Apostles, and the rest of the Christians for Preaching and believing on him, who was crucified upon the Crosse; yet they all were so far from being discouraged from their profession, by the ignominy of the Crosse, that they gloried, rejoyced, and triumphed in it. Yea the holy Ghost by the mouthes of the Apostles, did honour the name of the Crosse (being hatefull among the Jewes) so farre, that under it he comprehendeth, not only Christ Crucified, but the force and merits of his Death and Passion, with all the comforts, fruits, and promises, which we expect thereby. 2. The honour and dignity of the name of the Crosse begat a reverent estimation even in the Apostles times (this, we see, was the judgment of our Church) of the Sign of the Crosse, which the Christians shortly after used in their actions; thereby making an outward shew and profession, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the Crosse. And this Sign they did use among themselves with a kind of Glory, when they met with any Jewes; and Signed therewith their Children, when they were Christned— This Sign being used in the Primitive Church, both

§. 13.

by the Greeks and Latines, with one consent and great applause. When, if any had opposed themselves against it, they would have been censured as enemies of the name of the Crosse, and consequently of Christs merits, the Sign whereof they could no better endure. All this doth our Church declare, why? but to shew her consent to the Doctrine; and perfect Communion with the Christian Church in those first and purest ages? yea, and not to forsake the Churches of later dayes in any thing, wherein we might lawfully hold Communion. For so she declares in the same Canon. *So farre was it from the purpose of the Church of England, to forsake or reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised; that, as the Apology of the Church of England confesseth, it doth with reverence retain those Ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men: and onely departed from them in those particular points, wherein they were fallen from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founder. And this I am so far from accounting a crime, that I judge it a duty, and, I think have proved it so.*

S. 14.

2. Another end is, by this to make a solemn profession, as well *signal* as *verbal*, of our faith in a crucified Christ; to signify what we believe, and to teach us, that we have no reason to be ashamed of the *Crosse of Christ*, which is our glory and our joy. So are the words used at the application of it—*In token that hereafter he shall not be ashamed, to confesse the Faith of Christ crucified*—As the Christians of old, by this made open profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him, Lord and Saviour, who died on the Crosse (as it is in the Canon.) And the lawfulness, and expediency of such a professing Sign, Mr Baxter himself hath acknowledged, as we have seen.

3. Let me adde. Though we place no efficiency or efficacy in the Sign of the Crosse, (as indeed we do not, neither doth our Church allow, but condemn it,) yet upon the account of the end for which it was applyed, the remembrance of such a thing applyed to us in our Baptisme, may be, and is an argument to keep the soul constant to Christ, and consequently, a bar against Apostacy.

*Apostacy.* It was so of old, The *Fathers* <sup>a</sup> used it as an argument to that purpose, and being recovered to the right use, may be so still: Baptisme (it is true) is *Sacramentum Militia*, The *Souldiers Oath*, there we have engaged our selves, there have we taken our *Prest-money*, to serve under our <sup>a</sup> *Captain General*, *Iesus Christ*, against the *World*, the *Flesh*, and the *Devil*. This is strong and effectual, to engage our constant obedience to Christ, and to challenge any one, that shall afterwards revolt to the *service of sin and Satan*. But we are too apt to be drawn aside: but then, as when a *Souldier* comes into the field, and seeth his *Colours*, he now remembreth himself *whose he is*, and whom he ought to serve, and against whom he ought to fight; and these after-circumstances (though they are nothing in themselves to bind him, for he is bound by Oath already, yet) are an outward inducement, they put him in mind of his duty, and are a means to preserve his Loyalty: So, *Baptisme* is the bond and engagement upon the soul; yet when we have forgotten that, the remembrance of this added *Sign*, with the reverent application of it, the place where it was done, the end or signification wherefore, *That we should not be ashamed of our crucified Lord*—These as external circumstances, may have no small effect upon the soul, to quicken the affections, rouse up the memory, and make a man bethink himself what he is to do: viz. not, as an enemy, to trample the *Crosse of Christ* under his feet; but, as a *Christian*, to glory in it, bearing the remembrance of it in his heart, as an *Ouch* or *Frontlet* on his Brow, that *Pagan*, *Turke*, *Jew*, *Infidel*, *Apostate*, *Atheist*, yea the very *Devil* may understand, it is a *Noverint universi*, that he is so farre from being ashamed of the *Faith*, and *Crosse of Christ*, <sup>b</sup> into whose death he was baptized, even that most ignominious death upon the *Crosse*; that now to the defiance of *Hell*, *Sin*, and the *World*, he professeth himself a *Souldier under Christ his Crosse*, and accounted this ignominy and reproach, his *Glory* and his *Crown*.

3. That this use of the *Crosse* is not unlawfull, as received in the Church of *England*, is evident by this, which, to my apprehension, is argumentum a contrariis, which I hope to make good; it is this.

<sup>a</sup> See *Cyprian* in the place before cited.

<sup>a</sup> *Apoc. 12.2.*

<sup>b</sup> Rom. 6. 3.

S. 15.

*If this use of the Crosse (according to the practice of our Church) be a thing evill in it self, or unlawfull to be practised; then it must needs be a sin, either against Piety in the first Table, or against Charity in the second.*

*But it is neither a sinne against Piety, nor against Charity,*

*Ergo, Upon no account is it unlawfull.*

**S. 16.**  
*εἰς ὁμοίαν* 1 Joh.  
 3.4 *ὅπου ὁμοίαν*  
*βασις*, Rom. 4.

15.  
 a Deut. 10. 4.  
*Decem verba,*  
 (i. e.) *decem*  
*edicta* for so  
 is *דְּעֵם* used in  
 Esth. 3. 15. &  
 4. 3. & 8. 14.  
 c Exod. 31. 18.  
 Deut. 9. 10. &  
 10. 1.

**S. 17.**  
 The Crosse in  
 Baptisme no  
 impiety.

The Proposition and the Consequence of it is clear and evident by its own light, for *every sin must be a transgression of a Law*: and consequently every *morall-evill* must be a breach of *Gods Law*, the whole summe and substance whereof is comprized in those *ten Edicts* of the *two Tables*, and every breach thereof must of necessity be brought within the compasse of one of these two, and so consequently be convinced to be a branch either of *Impiety* against the one, or of *Iniquity* against the other.

The Assumption or Minor shall be proved by parts.

1. That *our use of the Crosse is no sin against Piety*, or no matter of *Impiety*, and so not against the first Table, it will appear, thus

*All impiety must be referred to one of these two heads, either,*  
 1. *An hallowing* of things that are *prophane*, making holy, that which is not holy; as, setting up *new Gods*, or a *new Worship* not commanded, against the *first* and *second* Commandment: Or,  
 2. *Prophaning* that which is *holy*; as the *Name*, or, *Sabbaths* of *God*, against the *third* and *fourth*. For it cannot be imagined, how any *impiety* should be committed, but either denying to *holy things* their due respect, or giving that where it is not due.

But *our use of the Crosse* is neither guilty of *Hallowing* a thing *prophane*, nor of *prophaning* that which is *holy*. Ergo,

*This use is no matter of impiety.*

In this argument, it is the *Minor* only which needs proof.

Now then

**S. 18.**

1. It is clear in the second branch, *The use of the Crosse* cannot be pretended, nor was it ever charged to *prophane* that which is *holy*. The *Sign* being never accounted a matter of *holiness*, but purely *Indifferent*: nor then by this use can

can an *holy thing* be said to be *prophaned*.

2. The only difficulty is in the former, and it is charged to be an *hallowing of that which is not holy*. For here indeed lieth the main strength of all the Arguments that I have seen against it, viz. <sup>f</sup> That it is a *substantial humane Ordinance of Worship*, and so a new Worship, not appointed of God; a *new mystical Signe*; which a man, or Magistrate hath nothing to do to institute; and if he do, his action is like the act of a Judge *in alieno foro*, where he hath no power, and his judgement therefore is Null. An *Instituted Sign*, which hath not its place as a *natural* or *artificial* help, but by institution, as a *solemn stated Ordinance*, which God will not accept from the *invention of man*; and is a meet *usurpation*, and a *nullity*, or worse: Yea it is made an *humane Sacrament*, either fully so, or, so near of kin to *Sacraments*, as that man hath nothing to do to institute it: <sup>g</sup> That hath at least, the *semblance of a Sacrament* of humane institution, being used as an *engaging Sign* in our first *solemn Covenanting with Christ*.

Here is an high charge, such, as I confesse hath sometimes started my soul, and made me fear exceedingly, least in the *use of this Sign* I should sin against my God; and during those tears I durst not use it; for were these things clear and evident, I should as much condemn the practice as any. But really, I must professe, that upon a serious examination of them, and considering what is the *Doctrine and usage of our Church*; the nature of the thing, as it is allowed and enjoined by our *English Constitutions*; The charge is unjust, the practice is innocent, to my apprehension; and I dare not but use it for fear of sin against God, which I am sure I should be guilty of, in disobeying a righteous Law made by a just authority. For

1. It is evident, that *this use of the Crosse* is not made any *substantial part of Divine Worship*; but onely, an *external circumstance* added to the Worship: clearly declared in the <sup>h</sup> *Constitutions of our Church* to be a thing *indifferent*, and continuing so in it self, being necessary onely in our present practice upon the account of a *Law* enjoining it, as *commanded by a lawfull Authority*. Those who declare it *indifferent*, and presse the use of it, only as of *other indifferent things*, which are to be used or forborne

§. 19.

Object.

<sup>f</sup> Baxt. five  
Disputat. Disp.  
5. c. 2 §. 53, 54.

<sup>g</sup> Account of  
Proceed. Gen.  
Excep. 18 §. 2.

§. 20.

Answ.

§. 21.

<sup>h</sup> Can. 30.



forborne according to the *commands or prohibitions* of a lawfull Magistrate, cannot with any reason be deemed to make it a part of Worship. Whatsoever it may seem to some men to resemble; yet to charge the Church with such a thing as it never intended, yea, as it hath declared against, cannot be just, yea, must be an high violation of that *Christian Charity*, which I am sure is our duty. Here then cannot be an *hallowing of a thing not holy*, when it is still professed, *indifferent* in it self, necessarily *only in praxi*, because of a positive Law: there is *no new worship* set up, nor is this in *our Constitutions* made any *substantial part of worship at all*.

S. 22.

2. This *use of the Crosse* with us is *no Sacrament*, nor part of a *Sacrament*. It is neither so acknowledged, nor upon any such ground enjoyned. Howsoever some may Wyre-draw the words to some such sence, yet the *Church* which appointeth them, and best knows her own meaning and intentions, expressly hath declared otherwise. These are her words, <sup>1</sup> *1. The Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the Sign of the Crosse, used in Baptism is NO PART of the substance of that Sacrament: for when the Minister Dipping the Infant in Water, or laying Water upon the face of it (as the manner also is) hath pronounced these words, [I Baptize thee, in the Name of the Father, and of the Son, and of the holy Ghost,] the Infant is fully and perfectly Baptized. So as the Sign of the Crosse being afterwards used, doth NEITHER ADDE any thing to the virtue or perfection of Baptisme, NOR being omitted doth detract any thing from the effect and substance of it. 2. It is apparent in the Communion-Booke, that the Infant baptized is by virtue of Baptisme, BEFORE it be SIGNED with the Crosse, received into the Congregation of Christs Flock, as a perfect Member thereof, and NOT by ANY POWER ascribed to the Sign of the Crosse—* These two things clearly shew the sence and mind of our Church in this practice; and do give a full answer, and cleare solution to those arguments which are brought against this use, whereby they would prove it, at least, an *humane Sacrament*, and consequently unlawfull.

<sup>1</sup> Can. 30.  
Cant. 1, & 2.

S. 23.

Object.  
<sup>a</sup> Baxter five  
Disput. disp.  
S. c. 2. §. 54,  
55, 56, 57, 58,  
59, 60, 61.

*A Sacrament (saith\* Baxter) is (in the definition of the Church Catechisme)*

"*Catechisme*) an outward visible Sign of an inward spiritual  
 " grace, given to us, ordained by Christ himself, as a means,  
 " whereby we receive the same, and a pledge to assure us there-  
 of. But now, excepting the Divine institution, in this practice  
 there are all these. 1. The outward Sign, the Crosse made in the  
 Forehead. 2. The inward Grace, an holy resolution to fight manfully  
 under the Banner of Christ, and to persevere therein. The Crosse  
 signifying the instrument of Christs sufferings, and that we do own a  
 crucified Saviour. So that here is, 1. A signification of grace  
 to be given us by God, that we are to receive *Qualitative*, or *Actu-  
 al* grace, and *Relative* grace. And, 2. An engagement to per-  
 forme the duties of the Covenant our selves. And this he would  
 prove to be the end of this institution among us, *because the  
 Preface to the Book saith, that, " Our Ceremonies are not dumb  
 " and dark, but so set forth, that every man may understand  
 " what they mean — and that they are apt to stir up the dull  
 " mind of man, to the remembrance of his duty to God, by  
 " some special signification, whereby they might be edified.  
 And now (saith he) this is the same way of working. 1. Real grace,  
 as the Word and Sacraments do, viz. Morally, propounding the ob-  
 ject, and objectively, teaching, remembring, exciting, &c. And,  
 2. For Relative grace, the Sign of the Crosse is made an investing  
 Sacramental-Sign, entering us into the state of Christianity, and  
 lifting us under the Banner of Christ: and further, an engaging co-  
 venanting Sign to fight under Christ, &c. In token hereafter he  
 shall not be ashamed, &c. This is the full strength of his argument  
 prosecuted so largely in all those Paragraphs. In answer to which,  
 I say,*

Let us examine the matter seriously, consider the nature of a  
 Sacrament, as defined by this Church, and compare the particu-  
 lars in the use of the Crosse, and the Churches end in that use, to-  
 gether with that definition; and we shall see so much difference  
 between them, that a rational man can neither conclude this a  
 Sacrament, nor, so near of kin to a Sacrament, of mans inven-  
 tion, as to be therefore unlawfull to be used. For

1. A Divine Institution is neither pleaded nor pretended,  
 and therefore a Sacrament properly so called it cannot be  
 deemed.

S. 24.  
*Ans.*

S. 25.

2. And

S. 26.

2. And that it is made an *humane Sacrament*, imposed by Usurpers on the Church, cannot be said by any who guides himself by the principles of Christian Charity, nor is it, or can it with any reason be pretended to be (as it is said) *the same thing, which we call a Sacrament*. For,

S. 27.

1. In a *Sacrament* there must be (as the forecited Definition doth expresse, and all protestants hold) an offer of Grace to us by God: the outward signe being ordained to that end, as a meanes to convey, and a pledge to assure the worthy receiver of the Grace signified. Now here is no such thing intended by this use of the Crosse; it is a *Signe* indeed; and consequently signifieth something; but sure, it may signifie what it conveyeth not, what it assures not, it may signifie something, besides either *Reall*, or *Relative Grace*; and be neither a meanes, or a pledge of either. It doth signifie (as in Scripture the word is used to signifie) a *Christ crucified*,<sup>1</sup> with the fruits and benefits of his *Passion and Resurrection*, &c. and the *Doctrine of such a Christ*. The *Sign* is used with us to signifie our consent to this *Doctrine*, our profession of this *Faith*, and acknowledging this *crucified Christ* for our Lord. But all this comes not up to a meanes, or pledge, or assurance of grace: nor doth our Church so take it. There is not one expression used at the application of that *Sign*, that hath any shadow of our acknowledging such an offer of grace to be wrought in us by God. Expressly contrary is it declared in the fore-cited Canon, viz. 1. That the child is perfectly baptized, before this is used. 2. The child received into *Christs flock*, entred into the Church, and so listed under his Banner in that *Baptisme*, before it is thus Signed. So that, it is not used, to give either *Real* or *Relative grace*; to work holinesse in the soul, or to enroll him among Christians: But it is only as his *Badg*, or *Colours*, and so accidentally, & ex consequenti, may be a remembrance to him of his duty, being listed already. All the *Real*, or *Relative grace*, which is offered, exhibited, given or sealed, is already offered, exhibited, given, assured in *Baptism*, which is perfect before this is added, and so declared in the *Doctrine* of our Church. Therefore, this use of the Crosse, in this place, after *Baptism*, can lay no claim to this part of a *Sacrament*, and so cannot be said to be the same thing with it.

<sup>1</sup> Gal. 6. 14.

Phil. 3. 18.

Ephes. 2. 16.

Heb. 12. 2.

<sup>m</sup> 1 Cor. 1. 17,

18.

Gal. 5. 11. &amp;

6. 12.

2. In every Sacrament ( which is a<sup>n</sup> Seale of the Covenant, and every Covenant consisteth in mutuall stipulations, as God Promiseth to man, so man engageth to God ) there is a *solemn engagement* from man to performe the duties of the Covenant, of which that Sacrament is a Seal. As he that was Circumcised, was even by that *obliged* to do the whole Law of Moses : so he who is now Baptised, stands as a Debtor to the Gospell, by vertue of his Baptisme engaged to performe ( according to his *stipulation* there ) the whole now Law of Christ. He that receiveth the Lords Supper, may be said to set to his Seale to the Covenant, as renewing this *stipulation*, which he made with God in his Baptisme. The Sacraments being a *visible Gospell*, and sealing that Covenant, which stands upon these termes, <sup>9</sup> If ye believe, ye shall be saved, ; if ye believe not, ye shall be damned. The Scripture under the word, *Believing* comprehending the whole duty of the Gospell, ( i. e. ) a closing with the whole Revelation of God, with affections suitable thereunto. He that receives such a Sacrament, in that act testifieth, that he expecteth salvation upon no other termes ; and so doth engage himself to Repent, Believe, and obey the Gospell, and to persevere in so doing, as he hopes to find the mercy promise and expected. Now tell me seriously, can ye find any such *stipulation* in the use of the Crosse in our Churches practice ? Can the Church with any shadow of reason, or Charity, be charged to intend such a *stipulation*, or engagement by it ? When she hath expressly declared this done already by Baptisme, which is perfect before the signe is made. Is there any word or expression, which declares this used for a *Covenanting engaging Signe*, as is pretended ? Examine the words, they run thus : We receive this child, ( i. e. by Baptisme, as the Canon hath declared ) into the Congregation of Christs flock, and ( being already received, we now ) do *Signe* it with the *Signe* of the Crosse, in token that hereafter he shall not be ashamed to confesse the Faith of Christ crucified, and manfully to fight under his banner against the world, the flesh and the Devill, and continue Christs Faithfull Souldier and servant to his lives end. What is all this, but the Crosse expressly used as a *Signe*, or token, to shew, into what Church we are Baptised, viz. a Church of

S. 28.

a Rom. 4. 11.

o Gal. 3. 3.

Act. 15. 1, 15.

p r Fer. 3. 21.

συμβολήσας

αγαθὸς ἰσχυρὸς

ἰσχυρὸς ἐστὶς Θεός.

q Mar. 16. 16.

Prov. 30. 33.

Christians; under whose banner we are by this Baptisme listed, viz. the Banner of Christ crucified; and so an intimation of our duty, as his Souldiers, to be Faithfull to him, and Loyall to the last? If this be not the genuine Grammaticall sence of the words, I know not what is, and to find in these, any thing of a *lifting*, or *Covenanting Signe* in the use of the Crosse, must be such a forcing of the words, as the wringing of the nose till it bring forth blood. So then, here is no part of a Sacrament, no efficient cause of Grace; the Booke saith not; nor do we say, we Signe with the Crosse to work this effect, to make the person so Signed not to be ashamed &c. but the words hold out only a memoriall, a token, or remembrance, and the Crosse is used *πὸς αἰῶνα, ἀλλὰ μνηστικόν*. The Church openly professing before God, Angels, men, and Devils, that they are not ashamed of Christ crucified, but are themselves Baptized, and do Baptize their children into this name and Faith; and acknowledging it their duty to continue his faithfull Souldiers to their lives end. Other meaning than this, the words have not, other sence, than this our Church allowes nor, and then to dispute against the use of the Crosse in other notions, and upon other grounds to prove it unlawfull, here is illogical and irrational.

§. 29.

These things now duely weighed, will also shew us how to give a satisfactory answer to those Objections made against Teaching signes, and significant Ceremonies. For

§. 30.

I. For such Ceremonies, as were significant of Christ to come, and Typicall, they are vanished, and we acknowledge them to be now, & *morta & mortifera*, both dead, and deadly, to use them is to deny Christ.

Gal. 5. 2, 4.

§. 31.

2. Such Rites as are Sacramentall, and are instituted by a positive Law to signifie a Covenant between God and man, or to be Covenanting engaging signes, these must have a Divine institution. Man can no more make a new Sacrament, than a new Gospel: and it is as unlawfull to institute a new Sacrament, not Ordained by God; as it is to establish a new Article of Faith not revealed by God. Yer,

§. 32.

3. I well understand not what use there should be of any Rite, or Ceremonie, if it be altogether insignificant. *Naturall,*

raill, or Artificiall helps in the worship of God, the Divines in the conference allow : but how dark, and insignificant things should be such helps, I understand not. God hath made a profession of our minds necessary; therefore necessary also in genere, to do this by some Convenient signe; but he hath not in specie tied us to any particular, but Humane prudence must determine that; and such a Signe is equally lawfull, whether it be by Words, or Actions: In such things men may command, and we may obey, every addition of a new circumstance makes not a new Worship, or a new Sacrament; nor doth the significancy of such a thing make it unlawfull. Nothing (saith a Learned Author) may be added to supply the Sacraments, as if the Sacraments were lame, or imperfect without this addition; but yet those things may lawfully be added, whereby (as by circumstances, and such is the Crosse) men may be stirred up and moved to attend to and consider the dignity of those Sacraments. Such helps as these, those who are weak, and dull, or infirme do need: and they, that want them not, yet may lawfully use them, for Peace and Union, even in the judgement of Calvin himself, who calls them outward Rudiments, and so helps, of mens infirmities, which though we all need not, yet we all use them, because we are bound to serve one another in love. Such things as these, he acknowledgeth the Churches power to retain, \* to change; or institute new ones, as the profit of the Church shall require. And he declares, that these things being thus instituted, it is the Christian peoples duty — with a pious and due obedience to observe them, not to despise or neglect them: much lesse may they through pride or stubbornnesse violate such constitutions. — Wherein (saith he) if men faile, or erre through imprudence, or forgetfullnesse, there may be no crime; but if in contempt, their contumacy must be condemned.

\* Nihil addi licere, quo Sacramenta, ut mutila suppleantur; addi vero licere, quibus. —

Hutton, Anf. to Reaf. p. 141. ex Defens. li. de Officio pii viri. " Externa infirmitatis rudimenta, quibus etsi non indigemus omnes, omnes tamen utimur, quia alii aliis ad fovendam Charitatem sumus obnoxii.

Calv. Inst. l. 4. c. 10. §. 31.

\* — Fronti Ecclesia utilitas requireretur, tam ut mutaretur, quam abrogaretur, quam

novas instituire convenit. Calv. ibid. §. 30. 7 Christiani populi officium est, quæ sic instituta — Pii & facili ad obsequendum propensione servare, non contemptum habere, non supinâ negligentia præterire. Tantum abest ut per factum & contumaciam violare debeat. — Ubi si imprudentia & oblivione quid erratum est, nullum admissum crimen est: sin contemptu, improbanda est contumacia. ibid. §. 31.



S. 33.

Bax. ut su-  
pra disp. 5.  
c. 2. §. 69.

4. I shall conclude this with Mr *Baxters* owne confession in this case. of the *Crosse* after he had disputed so highly against it, yet he concludeth thus : *Had it been but a bare professing signe like writing, or lifting up of the hand, to signifie consent, instead of words, I durst not have concluded so hardly of it : and thus it seemes in ancient times it began to be brought into use.* Well then it is no more ; it is pleaded, no more ; it is proved no more, in the intent of the Church, than such a *Solemne professing Signe* ; ( be it with words, it is all one, as to this as if it had been instead of words. ) Why may we not then submit to it ? To what purpose is the dispute against an *humane Sacrament*, or a *Sacramentall engaging Signe*, which our Church urgeth not, owneth not in this practice and use ?

S. 34  
Object.

• Deut. 12. 32.

• Lev. 10. 1.

I know but one objection more of any weight, and that is this ; *The Crosse is brought into the worship of God, and yet hath no command or institution of God, and is therefore contrary to that Law of God, Whatsoever I command, that observe— thou shalt not adde thereto, nor diminish from it.* And therefore was *Nadab* and *Abihu* their fire called *strange*, and their workes condemned, because God commanded them not. But I answer,

S. 35.  
Answ.

c Omnia sunt  
prohibita qua  
non repetiuntur  
concessa.

Gloss. ad dig.  
l. 47. leg. 3.  
tit. 23.

• Omnia sunt  
per legem con-  
cessa, qua non  
inveniuntur pre-  
bibita.

Gloss. ad dig. l.  
4. tit. 6. leg. 28.

1. In all maters of positive worship, and not only *substantials*, but *circumstances* also, which are determined by the work of God ( such as were those things to the *Jewes*, who were by positive Lawes determined almost to every *Action* and *circumstance*, even to the *Pins* in the *Tabernacle*, &c. ) in these things, and such determined cases, such things only are lawfull, as the word of God hath enjoyned : and here doth that rule take place, *that all things are forbidden that are not commanded, or appointed.* But in circumstances and matters of order, not determined by God, no particular is necessary ( and of such a nature are the *Ceremonies*, which we plead obedience to, and such I have proved our use of the *Crosse* to be ) all such are lawfull, as are not repugnant to the word of God, but agreeable to the generall rules of Scripture, which are, *Order, Decency, and Edification.* Here that maxim holds true, viz. that *all things* ( of this nature ) are lawfull, *which are not forbidden.* Of the former, viz. the matters determined by God, do these texts

only

only speake, and therefore concerne not the businesse in hand, where there is no such particular determination; which will be evident, by considering that even in the *Jewish Church* we find the same things sometimes free, and lawfull either way, when they are not particularly determined; but at other times, some one particular so determined, that another is made unlawfull. As for instance; *Sacrifices* might lawfully be offered in *any place*, before a particular determination, because *no place* was specially designed: but that *place* being determined, it was lawfull to Sacrifice *no where* but *there*. So for the *voluntary*, or *free-will-offerings*, they might be offered at *any time*, because for them *no time* was appointed: But the *Passover* might be celebrated only at *one time*, because the *precise time and houre* was determined, and *no time* else allowed. It is unreasonable therefore, from the necessity of a *command*, and the *unlawfulness* of things *not commanded*, in those things which were particularly determined by God in the *Jewish Church*, to argue the like *necessity*, or *unlawfulness*, either in things left free to them, or in matters of *order* and *circumstance* in the *Christian Church*, which God hath never made the subject of any such *particular determination*. In the *Jewish Church*, where God had determined the *Vienfils*, the *Matter*, the *Fashion* of them; the *vestments* of the *Priest*, &c. they might not vary in the least; they might not use *Brasse* where God appointed *Silver*, nor place a *Nail* where God had not appointed. So in the *Christian Church*, in what we have a particular determination, we must not change; we may *Baptize* with nothing but *water*, the *elements* in the *Lords Supper* must be no other than *Bread and Wine*; because these are particulars of expresse institution; but for the *Quality* or *Species* of the *Wine*, the *Matter*, or *Fashion* of the *Cup* in the *Eucharist*, we are left free because these particulars are not determined to us, as they were to the *Jews*. Apply this to the other *Rites* the reason is altogether the same. But further,

2. We may well collect (as that Reverend and Judicious Prelate hath observed) that "As from that, that *Moses* both "in *Retnals*, and *Judicials*, from God did give *many particu-* "lar *Lawes* to the people of the *Jews*; it was the will of God,

P p 3

"that

\* Gen. 8. 20.  
 & 17. 7. & 13. 18.  
 & 20. 15 & 26.  
 25. & 33. 20.  
 Exod. 17. 15.  
 & 24. 4.  
 † Deut 12 5, 6,  
 11, 13, 14, 26,  
 27.  
 ‡ Levit. 1. 2, 3.  
 & 2. 1.  
 Deut. 12. 5, 6,  
 26, 27.  
 § Exod 12. 6.  
 Numb. 9. 3.

S. 26.

† Sanders. case  
 of confc. Lett.  
 6. §. 31.

“that that people should be so restrained in their duties under  
 “that *Padagogy*, and *Mosaicall* discipline, as under a *yoak* or  
 “*servitude*, so that very few things should be left free to  
 “them: so from that also, that *Christ* the most faithfull *interpre-*  
 “*ter of his Fathers will*, did give unto the *Christian Church*  
 “but a very few *Lawes of ceremonies*, we do truly collect, that  
 “it is the will of *God*, that the *Magistrates*, and *Christian peo-*  
 “*ple*, should be permitted in these things their own liberty;  
 “so that it is now free, for any *private man* of his own accord  
 “(no command or prohibition of his superiours intervening)  
 “to do, as shall seem in his own judgement to be most ex-  
 “pedient; and to the *severall Churches*, and their *Gover-*  
 “*nors* to prescribe those things, which according to the  
 “condition of the times, and place, shall seem to them  
 “to be most subservient to *Order, Honesty, Edification, and*  
 “*Peace*.

§. 37.  
 \* *Sand. ibid.*  
 §. 31.

3. Yet it may be observed also (as the<sup>k</sup> same Reverend per-  
 son hath noted) “That even under *Padagogy of Moses*, the  
 “*Jewes* themselves (to whom so many particulars were deter-  
 “mined) had not *all the liberty of Rites* in things pertaining  
 “to the worship of *God* so taken away, that it was not lawfull  
 “for them by their owne authority to observe, and to insti-  
 “tute those things, which it is manifest, were never commanded  
 “either by *God* himself, or by *Moses* his servant. Of many,  
 take these few instances. 1. The solemn *Feast of the Passee-*  
 “*ver*, by the Law expressly determined to <sup>1</sup> *seven daies*, yet by  
 “a Law of *Hezekiah*, <sup>m</sup> and consent of the people continued *seven*  
 “*daies longer*, and neither King nor people charged with sin for  
 “doing what *God* had not commanded. 2. The Feast of *Purim*  
 “instituted by *Hester*, and *Mordecai*. 3. Severall solemn an-  
 “*nuall Fasts*; in the time of the three last Prophets, *four* <sup>o</sup> *sol-*  
 “*lemne Fasts* every year, observed among the *Jewes* when  
 “*Moses* commanded but *one*, and that *one day* only in the year  
 “to be observed in the *seventh moneth*. 4. The *Encania*, or  
 “Feast of the *Dedication of the Altar*, not commanded of *God*,  
 “but set up by *Judas Macchabaeus* and his Brethren, which yet  
 “*Christ* honoured with his presence. 5. In their solemn *Fasts*  
 “and penitentiall mournings, they wore *sackcloth*, sate on *Ashes*,

<sup>1</sup> *Exo. 12. 18.*

19.

<sup>m</sup> *2 Chr. 30.*

23.

<sup>n</sup> *Esth. 9.*

<sup>o</sup> *Zech. 8. 19.*

<sup>p</sup> *Macch. 4. 59.*

*Joseph Antiq.*

*1. 12. cap. 11.*

<sup>z</sup> *Joh. 10. 22.*

or strewed *Ashes* on their heads, to which custom *Christ* alludes in his manner of speaking of Repentance, without the least dislike, and these were things by no Law commanded. 6. A custome among the *Jewes* before the *Paschall supper*, for the *Master of the family* to wash the feet of his own household, with which *Rite*, *Christ* complied, and yet had this no Divine institution or command. And, 7. If to these we adde the great number of *Synagogues* built in every City almost, and Town for Sacred conventions which yet had no such command from God, it will be apparent, that even among the *Jewes*, who were in so many particulars determined, in their *Rites* and *circumstances* about worship, many things were yet instituted and taken up, and used without any speciall command of God, and without sin, as in the place cited, is largely shewed by that learned Pen.

4. Now then, if so many things pertaining to the worship of God were lawfull for the *Jewes* to alter, and by their owne authority to appoint, under that yoke of severer Discipline; and yet in these things they were not charged with sin against that Law, *Deut. 12. 32.* There can be no probable argument drawn thence against us, nor any reason given, why in such things the *Christian Church*, may not use and take the liberty of such constitutions, when God hath not so severely tied us up under such, or so many particular Lawes, and speciall determinations of his own; when all these things, which are enjoyned us, are agreeable to the Generall rules of Order, Decency, and Edification.

We conclude then, that the want of a speciall command, or Institution of God, doth not make the *Crosse* in Baptisme, or any other *Rite* that we use, unlawfull to be either enjoyned, or used when in our use of it there is nothing contrary to the Law, or word of God. So that this branch of the Assumption that was to be proved; notwithstanding all these objections stand good; and it is apparent, that the *Signe of the Crosse* in Baptisme, as the Church of England retaineth it, cannot be charged with impiety, either by prophaning that which is holy, or by hallowing that which is prophane or not holy.

Mat. 11. 21.

John. 13.

S. 38.

S. 39.

## CHAP. IV.

2. *Our use of the Crosse, no matter of iniquity, or breach of the Second Table by a violation of charity, nor any just occasion of Scandal; proved.*

S. 1.  
The Crosse in  
Baptisme no  
sin against  
Charity.

AS the *Signe of the Crosse* in our practice, is no sin against *Piety* in the breach of any command of the *first Table*: so neither is it a sin against *Charity*, in the violation of any precept of the *second Table*, which will be also manifestly evident by this Argument.

S. 2.

There can be no pretence of the violation of *Charity*, and so a *sinne* against the *second Table* by the use of the Crosse, unless it be in this one thing, as it is matter of *Scandal*, and giveth offence to many *weak Brethren*, and pious hearted *Christians*; and so is contrary to the *Sixth Commandment*. *Thou shalt not kill*. *Scandal*, or giving offence, being in the *Apostles* language a kind of *killing*, or *destroying*.

2 Rom. 14. 15,  
20.

But the use of the Crosse, according to the constitution and practice of the Church of England, is not directly, or by any thing in it selfe, or its use, chargeable as guilty of *Scandal*, or giving offence &c. Ergo.

S. 3.

This use of the Crosse is no sin against *Charity*.

This is the Argument wherein the *Major* is evident, and not denied by any, that I know, nor was the Crosse, in the use of our Church, charged with any other crime in reference to the *second Table*, than this of *Scandal*, or offence.

S. 4.

The *Minor* shall be made good; That the guilt of *Scandal* or giving offence, is not imputable to us, or chargeable on us for this use of the Crosse, will be manifest by these following considerations.

S. 5.

1. It is not in us subjects a purely spontaneous, voluntary, or free act, left to our liberty to use or use it not: but we are bound up by a Law to use it. Now when the comparison is between a Law, and a private *Scandal*, it is no hard matter to judge how

we

we must walk. When the question is, whether we must obey a Law, or disobey for fear of giving offence to some by obeying; supposing the matter enjoined by the Law to be lawfull in it self, and nothing to be objected against obeying, but the offence given to some particular men. Here the positive determination of a Law must supersede the consideration of scandal. For, it is beyond dispute, a duty, to which conscience is obliged, to obey a lawfull authority in all things, which are not sin against God; and consequently, to do, what a Law made by such authority requireth: And in this case, we are not to consider, what the event is like to be as to privative offence, but to do our duty. Now, here is a Law, made by a full and just Authority, commanding this use of the Crosse, which is proved to be in it self lawfull to do: The scandal then of some men at our practice is no fault of ours; nor can we be charged with that guilt, because we are not left free to forbear this practice, but are obliged by a Law. Were the act purely spontaneous, wherein we had a perfect liberty; in such a case, not to consider a weak brother, and to be an occasion of offence, is an high breach of Christian Charity: and such were the cases, which the <sup>b</sup> Apostle putteth, about dayes and meats, wherein the Christians had perfect liberty; and he that knew his liberty, might do as he saw expedient: being not bound by any Law, he was free as to himself; but onely bound in charity, in case of scandal to his brother. But, when we are tyed up by a Law, we are not free to act as we please; The case is different, and the scandal cannot be charged upon us who do but our duty in obeying a Law, which we are bound not to resist. Again,

<sup>b</sup> Rom. 14.  
1 Cor. 8, & 10.

S. 6.

2. In this present case, as the minds of men now are, it is not possible for us so to walk, or to practice either way, but some occasions of offence will be given by us, or taken by others. Some are for, some are against this use of the Crosse: Our Superiours command it, our Laws enjoin it; some of our Brethren oppose it, and are offended at it: if we use it, we offend these Brethren; if we use it not, we offend our Superiours, we despise a publick Law. In this case, what is to be done? without doubt we must compare the offences; and since that, unavoidably we must do one, then, *è malis minimum*, of evils choose the least. Com-

pare



pare the scandals, (whether given or taken) avoid the greater; when ye cannot avoid both. One is publick, the other private; one is a scandal to Authority; to our Superiours, against a publick Law; the other only a scandal to some particular, doubting weak Brethren. Now certainly, the sinne is greater to offend a Community, than to offend a private person. If scandal be taken by some particulars, we cannot help it; we are obliged to obey, and to disobey, would be a scandal of an higher nature, a sin of a far deeper dye. But farther,

S. 7.  
The nature of scandal opened.

3. Howsoever some of our Brethren may take offence, yet it is unjustly. For by our use of the Crosse, as enjoyned, there is no scandal, nor by any thing in this use, occasion of scandal given by us. Let us consider a little the notion of scandal, as the Scripture useth the word, and then apply it to the present case. I know but two words used in Scripture to expresse this. The one is, *שׁוֹכֵל*, which, though it be scarce found in the ancient pure Greek Authors, yet it is very frequent and familiar in the Hellenists, and the Greek of the holy Text. The Septuagint use this word to interpret, sometimes the Hebr. *שׁוֹכֵל*, reproach or slander; sometimes *שׁוֹכֵל*, an halter or snare; sometimes *שׁוֹכֵל*, which they seem to have mistook for *שׁוֹכֵל* and; (which is from the same roote) *שׁוֹכֵל*, a stumbling-block, or, occasion of falling or tripping. And in the New Testament we meet it every where almost. If we consider the notation of the word, in its primary signification, (whether it be deduced from the Hebrew *שׁוֹכֵל*, or, *שׁוֹכֵל* by an easie mutation made *שׁוֹכֵל*, and then *שׁוֹכֵל*, or from the Greek *σκολιόν*, to halter, though this may seem also to come from the Hebrew Radix, it comes all to one,) it is the same with *שׁוֹכֵל*, and signifies a stake, or such like piece of Wood, sharpened, and burnt at one end, and so hardened by the fire; which they used instead of a Dart, &c. but afterwards it was used more generally, for any thing lying in the way, that we are apt to trip or stumble upon, or be hindered by, in our going; hence *σκολοβαλίσαι*, is to walk among sharp stakes; or stumbling blocks; such a thing is scandalum, such a stumbling block in the way: or as others say, some crooked piece of wood bearing up a trap or a grin, whereon who so happens to trip, he falls into the snare, or is taken by the trap, by means where-

e Psal. 50. 20.  
d Josh. 23. 13.  
Jud. 2. 3. &  
8. 27. 1 King.  
18. 22. Psal. 69.  
22. & 106. 35.  
& 140. 5. &  
141. 9.  
e Psal. 49. 10.  
f Levit. 19. 14.  
1 Sam. 25. 31.  
Psal. 119. 165.  
g *שׁוֹכֵל*, *שׁוֹכֵל*.  
*שׁוֹכֵל*, *שׁוֹכֵל*, He-  
syck. & etymol.  
ex Hom. Pl. v.  
v. 554.  
h *שׁוֹכֵל*, *שׁוֹכֵל*,  
*שׁוֹכֵל*, *שׁוֹכֵל*,  
Eustath.  
i Per suos  
praecatos, &  
offendicula in-  
cedere.

of the *Balistrade* or *Steller*. The other word is *periculum*, or sometimes *scandalum*, any thing that lyeth in the way, that men *stumble* upon or *trip* against. Now then being translated to a metaphorical and moral sense, that is a *scandal*, or matter of offence, which any way is an occasion to interrupt our *even* and *free* progress in our Christian course. *What then is a scandal?* — *It is that which is laid before men, which is occasion of sin,* which being laid before men, occasions them to *stumble* and *fall*. Thus there is a *scandal*, 1. By *corrupt Doctrines*. These are *scandalous*, when they encourage to *looseness*, and *strengthen the hands of the wicked*, &c. 2. By *evil example*. Thus our *sins* are *scandalous*, when by our example, others are encouraged to *sin* so with us: thus was *Peters* dissembling a *scandal* to *Barnabas*. 3. By *indiscreet managing of our Christian liberty*. Doing that which in itself is no sin to us, who know the *indifferency*, before others who know it not; by which means they also, either, 1. Do so, and *sin*, because they mistake the end; Such was the *scandal* of *eating meat offered to idols*. The well instructed Christian knew an *Idol* was *nothing*; and *meat* *nothing*; he regarded no such thing, but *ate what soever was sold in the Shambles*; and gave God thanks. But when this was declared to be *meat offered to idols*, he was to abstain, lest others should be scandalized, (i. e.) *stumble* by his example and eat also; and *sin* by eating in conscience to the idol. Or, 2. They do so, and *sin*, because they do it doubting, fearing they may offend it; *was in faith*, only drawn by example. Or, 3. They *bring weak*, and knowing not our liberty, are induced to *judge*, and *condemn* us and our way; and to *sin* by rash or *uncharitable* *condemnation*. 2. *Scandal* it is, when the thing, which we do, interrupts and hinders, and troubles our brother in his way: though it occasion not his *sin* or *falling*, yet, it hinders his *free*, *cheerful*, and *peaceable* progress; that he cannot go on with that *alacrity*, as otherwise he would. So is *mentioned in the Psalmist*; *Nothing shall offend them*, or be a *stumbling block*, to interrupt their peace. Thus was the coming forth of *Sephora's* Daughter, accidentally a *scandal*, (as the *Septuagint* render *it*) there by *exampl*) or such a *stumbling block*, as did much hinder the progress

S. 8.

Ezek. 13. 22.

Gal. 2. 8.

1 Cor. 8. 4, 8.

1 Cor. 10. 25,

27.

1 Cor. 10. 28.

8. 7, — 13.

Rom. 14. 21,

22, 23.

Rom. 14. 10,

15.

S. 9.

Psal. 119. 65.

Judg. 11. 35.

progress of his joy, and raised a *trouble* in his soul. Such is that, which is matter of grief and sorrow to a soul; as in the words of *Abigail* to *David*, *This shall be no grief to thee*, (i.e.) according to the *Hebrew* and *Septuagint*; no *staggering*, or *stumbling*, or *scandal*; ) nor offence to my Lord. Such a scandal as this the *Apostle* condemneth in the use of meats. If thy Brother be grieved, *or made sad*—thou walkest not charitably. Such was the scandal mentioned by the Prophet, given by those lies of the false Prophets, *Which made the heart of the righteous sad, which God would not have made sad.*

3. *Scandal* it is, when it is an occasion of slander or reproach, against which the *Apostle* adviseth, *Let not your good be evil spoken of.* Every thing is pure to the pure; ye know your liberty; but by the abuse and indiscreet ordering of this, there oft comes a reproach upon our profession, and upon the way of the Gospel, as if that opened a doore to all licentiousness, and did embolden us to any thing, to break all Lawes of God; because ye regard not that, wherein those *weak ones* think they still are bound. Take heed of this, for this is a *scandal*, or *stumbling-block*, 1. To the *weak*, or not well-instructed Christian; to alienate his mind from the Christian Profession, and so becomes the *Ruine*, or, *destruction of him for whom Christ died.* 2. To the *Heathens*, and those *wisdom*; while it layes a *block* in their way, and discourageth them from coming in to the Church, who, by such carriages, judg the way of Christians to be no better than their own; yea, or such as becomes not a sober peaceable man; or wherein a man may expect no joy or comfort more. Thus are the *Idols* of the *Papists*, a *scandal* to the *Jew*; Thus are the divisions, schismes, unjust and treacherous dealings of Christians, a *scandal* to the *Turks* and *Pagans*; The rebellions and schismes of some *Protestants*, a *scandal* to the *Papists*; The sins of Professors, a *scandal* to *Religion*; when they bring a reproach upon the Gospel; and cause ungodly men to speak evil of all zealous faithful Christians; and judge them all evil doers, and men of no Conscience; yea, even Religion to be but a mask and a pretence. Therefore, doth the *Apostle* so earnestly presse an honest conversation; to avoid this scandal. These things, I judge, fully comprize the whole nature of scandal, not

1 Sam. 25. 31.

11. *Αὐτῆς*

Rom. 14. 15.

2. Ezek. 13. 22.

S. 10.

1 Rom. 14. 16.

2 Rom. 14. 15.

1 Cor. 8. 11.

1 Rom. 2. 23.

24.

1 Pet. 2. 11.

12.

can I conceive any thing to be a matter of scandal, but as under one of these notions.

Now by the use of the Crosse, as it is enjoined us, there is none of all these scandals given by us; nor can it be justly taken from this our use, as it will appear by a review of the particulars.

1. It is not, it cannot be, by any just inference, an occasion of sin to any, and so, no scandal in the first notion, which will be clear by these things.

1. The thing it self is proved for the matter of it, and in our practice lawfull: and by our example should others use it, if they do no more, than we do, and by the Laws are enjoined to do, they shall not sin; they cannot sin in doing a lawfull thing: if they do more, or make more of the Crosse than is meet, or the Church allows, the sinne is theirs, there is no occasion of such a thing given by the Church, which hath publickly declared how farre she allows, and commands this practice.

The onely Objection, that I know, that can be laid against this, is, That by this means some are encouraged to do it, who yet doubt whether it may lawfully be done. And then as *He that doubteth is damned if he eat, so by parity of reason, He that doubteth is damned if he use the Crosse; because he doth it not of faith, and whatsoever is not of faith is sinne.*

But I answer, the Case is not the same, nor indeed alike. For,

In the matter of meats, there was an expresse Law of God putting a difference, making some meats unclean, and not to be eaten by the Jewes. These being now brought to Christ, some of them did not know whether this Law were repealed or no, yea did conceive still the obligation of it to lye upon them. He that knew his liberty, and that now *nothing was unclean*, but all things sanctified by God, to them that received them with thanksgiving, that meats commended not us to God, whose Kingdome consists not in meats and drinks, and such low, carnal observance, but in righteousness, peace, and joy in the holy Ghost, those high and spiritual duties, This man might say

S. 11.

S. 12.

The Crosse no scandal, as occasion of sin.

S. 13.

Object.

Rom. 14. 23.

Answ.

S. 14.

d Acts 10. 13.

14. 15.

e 1 Tim. 4. 4. 5.

f 1 Cor. 8. 8.

g Rom. 14. 17.

29.

Kom. 14. 22.

any thing, (as in reference to himself) *happy is he that condemnes not himself in that, which he alloweth; for that he was no occasion of offence to his Brother, who understood not this liberty*: For, he, that was (not doubting, but) *putting a difference*, according to the Law, judging that he ought still to make and observe that distinction of meates; This man, *if he eateth*, he sinneth, and is in danger of being condemned, because in his practice he goeth against that Law, to which he judgeth yet he is obliged. The Law makes it *unclean*, this Law he judgeth to stand still, and therefore esteemeth the *meat unclean*; if he yet eat, he sinneth against conscience. His sin is not, because he *doubteth* whether he may eat or no; but because he doth *make a difference of meates*, as the Law did, and judgeth himself obliged *not to eat*, and yet eateth. But in the use of the Crosse with us, there is no Law of God expressly forbidding it, nor ever was there such a Law declaiming it, nor to be used, and therefore there cannot be any such scruple, whether such a Law (as never was; but there was about *meats*) should oblige us now. It is one thing to make such a distinction, as the Law certainly once did make, and we do not know it repealed; to judge it doth so still, and therefore dare not eat: another thing, to be onely scrupulous, or have some doubt, whether ever there were such a Law, or suspicious there may be something consequentially forbidden, where we are not clearly and fully convinced. And this is our case, which therefore, the Apostles argument reacheth not. Again

S. 15.

2. The eating or forbearing meats there, was a spontaneous act of their own; they were not by any constitution of Church or state required nor to make that distinction, nor enjoyned in any things; they were thus far free; and while they judged the distinguishing Law obliging, they must needs sin; because they had liberty to keep it if they would: it was their own voluntary/spontaneous act if they would eat, what they judged forbidden meats. But in the case of the Crosse, our act is not spontaneous, freely taken up by our selves, but imposed on us and enjoyned by those who have authority to command. And this much alters the case. A bare scruple, and single doubts enough to oblige us to supercede an action, wherein we are at liberty, and may forbear;

bear; but such a doubt is not sufficient to deny a work, which the Law requires. For obedience to a Law is a duty to which we certainly are obliged; our scruples may be groundlesse, at most they are but *doubts*, and uncertain fears: and the bare fears of *uncertain sins*, cannot be a ground sufficient to oblige us to deny, or to justify us in denying a *certain duty*. So that notwithstanding this *objection*, if any use the *Crosse*, being thus obliged, here is nothing to prove that they should *sinne*, in so doing.

2. If any *sinne*, in their *censures*, and judging of those that use it, this cannot be charged on the *users*, who are not at liberty to gratifie the weaknesse of men, because they are obliged by a Law, and must do it. And if any shall *condemne* them, as *Formalists*, or harshly censure them for doing their duty, (in *Signing with the Crosse*;) the sinne must lye, not at the doctres of them that obey, but of them that so *unjustly censure* them. The *scandal* is unjustly *taken* by the one, not *given* by the other. The *sinne* is *his*, who so censures the practice; it cannot be *his*, who must so do, and cannot be excused from it.

S. 16.

2. As for *scandal*, as it is a matter or occasion of *reproach*, neither in this sense can our *use of the Crosse* be charged with it. For

1. It cannot be charged with any such *enormous crime* (as *scandalous finnes* are) that should (as those false Teachers by their *destructive sects*, *covetuousnesse*, and other *pernicious wayes*; did) *cause the way of truth to be evil spoken of*. In this its greatest enemies will clear it, and *malice* it self never durst charge such a thing upon it.

S. 17.  
The Crosse no scandal, as occasion of reproach.

k 2 Pet. 2. 1, 2, 3.

2. Nor can it be charged with being any such *reproach* to the Gospel, or *Christianity*, as to be a just *stumbling-block* in the way of the *Jewes* or *Pagans*, to hinder them from embracing the *Christian Faith* and *Doctrine*. True it is, both *Jewe* and *Pagan Gentile* did, and do still, *stumble at the Crosse*; yet not at the *Sign*, but the thing, *viz.* A crucified Lord and Saviour. It is *Christ* who is that *stone of stumbling*, and *rock of offence*, to the unbelieving and disobedient, who *stumble at the Word*. That we *Sign children with the Crosse*, troubles not them; but, that we

S. 18.

1 1 Pet. 2. 7, 8.  
λίθος σκάνδαλον  
καὶ ὁπίσθον  
λεξ. σκάνδαλον.

we



m Isa. 7. 14.  
 John 1. 14.  
 n Luke 1. 35.  
 o John 20. 30.  
 p 1 John 5. 7.  
 q Mat. 27. 40.  
     42, 43.  
 r Col. 2. 6.  
 s Rom. 9. 5.  
 t Matth. 27.  
 Mark 15.  
 Luke 23.  
 John 19.  
 u Isa. 53. 9, 12.  
 x 1 Cor. 1. 23.

y 1 Cor. 2. 2.  
 z 1 Cor. 1. 24.  
 \* Rom. 1. 16.  
 b Gal. 6. 14.

§. 19.

we adore and worship him as *God*, who died like *man* : that we professe the same Person, *God* and *man*, *Cardpon*, <sup>m</sup> *God Man* : That we believe him a *second Person*, <sup>n</sup> a *Sonne*, yet the same, <sup>o</sup> *Coeternal* and *Coessential* with the *Father* : that we adore and worship *Three*, yet acknowledge them but *One*, and the *same God*, <sup>a</sup> *Tri-Unity* : That we expect life from him, <sup>q</sup> who could not save his own : that we believe in him, trust on him, follow and obey him, as the <sup>r</sup> *Lord Redeemer*, and <sup>s</sup> *over all God blessed for ever* ; who yet was most shamefully, and basely <sup>t</sup> *crucified* among the <sup>u</sup> worst of Malefactors, *without the gates of Jerusalem*. This is that which is to the <sup>x</sup> *Jews* a *scandal*, or *stumbling-block*, and to the *Greeks*, the *Pagan Gentiles*, *Moein*, *unsavoury vanity* and *folly*. And if we should remove this *stumbling-block*, it would be the way, not to bring them over to our *Faith*, and make them turn *Christians* ; but for us to forsake our *Faith*, and go over to them, and turn *Jews* or *Pagans*. For that which is the *scandal*, is the very substance of our *Faith* and *Religion* : This, with the <sup>y</sup> *Apostle*, we are to Preach and maintain, even *Christ crucified*, which, whatsoever it be to them, yet is to us, <sup>z</sup> *Christ the wisdom of God*, and the power of God, even <sup>a</sup> *the power of God to salvation*. This we glory in, and are bound to glory in, and we therefore use this *Sign*, that *Jews*, *Turks*, *Pagans*, all may know, that we <sup>b</sup> *glory in nothing*, save in the *Crosse of Christ*, which they so much deride and reproach.

3. All the difficulty is, and doubt, whether it may not be a *scandal* ( in this notion ) in the way of *weak Christians*, who looking upon this *use of the Crosse* as bordering upon *Idolatry*, take occasion to think and *speakevill* of the way of God, and of the truth, and *worship of God* amongst us, as if it were nothing but a way of *Superstition* and *Formality*, or worse, This *scandal*, though it is not given by the Churches practice, as any thing in the *use of this Sign*, yet I know it is taken ( but unjustly ) by many, whose great argument ( as I have sometimes heard it urged ) is this,

*Object*

*What hath been abused by the Papists to Idolatry, and is not commanded of God, is unlawfull to be continued in use by us.*

*But*

*But the Crosse hath been so abused by them, and not commanded by God,*

*Therefore, it is unlawfull to be continued among us.*

The *Minor* they take for granted: the *Major* they prove by analogy, from the instance of the *Brazen Serpent*, which (though set up upon good grounds, as a memoriall of their deliverance, and the *Healing of the stings of the fiery Serpents*, yet) when abused to *Idolatry*, was broken to pieces by *Hezekiah*. c Num. 21. 9.  
d 2King. 18. 4.

The *Ministers* in the Diocesse of *Exon*, who refused subscription, soone after the conference at *Hampton Court*, go yet higher, and would prove it an *Idol*, and the use, *Idolatry*. e See Hutton  
answ. to Reaf.  
&c. c. 26. p.  
142, 152, &c.

*Whatsoever is an Humane similitude of a thing, whereunto any give Religious worship, and is by some worshipped, that is an Idol.*

*But the Signe of the Crosse is a similitude, whereunto many give Religious worship, and it selfe is religiously worshipped.*

*Ergo, It is an Idol, and the use of it, consequently, Idolatry, and to be abolished.*

And these also urge the example of *Hezekiah*, and the *Brazen Serpent*.

Here is indeed a *Scandall taken*: and a great one too: and we see, by some the *Reproach* is laid high against the Church. §. 20.  
Answ. Whether it be justly taken, or any reall occasion of such a *Reproach* or *Scandall*, be given by the Church through this use of the *Crosse*, we shall now consider.

1. That it cannot be given by particular *Ministers* in their use, and therefore is the *Scandall* unjustly taken at us, is evident; because we are not free, but by a Law determined *ad hoc* possibly, were we every one left fully to our own liberty: where the weaknesse of our *Congregations* would bear it, but they would be ready to judge it *Idolatrous*, and *Superstitious*; I conceive we were bound by the law of charity so far as to condescend to their weaknesse, as *pro tempore*, during the time (at least) of their weakenesse, ignorance, or misprision; untill they are better instructed, informed and established; to

R r

forbear

forbear such an use, and not to lay any such occasion of Scandall before them. But when we are bound up by a Law, and a publick constitution, the case is otherwise: if any through weaknesse or mistake will judge evil of us, we cannot help it; the sin is theirs, we give not the occasion, but do our duty.

§. 22.

2. What then? shall we lay the guilt upon the Church, or her *Governors*, or the *Publicke constitution*? No, in no wise. To charge Scandall upon a Church, and an established Law, is a sin of an higher nature than men generally are aware of, let us see if we cannot clear them also. Scandall is indeed taken against the Church-constitution, and Reproach is laid upon her *Publick worship*, as being *Superstition*, *Idolatry*, or bordering upon *Idolatry*: at least, as using that, which hath been abused to *Idolatry*, and ought therefore to be abolished. But hath the Church by her constitution or practice in this thing given any just occasion of these hard thoughts, censures, or *Reproaches*? I thinke not, which I shall manifest by applying these answers to the above mentioned arguments.

§. 23.

1. The *Minor* of the former argument, that the *Sign* of the *Crosse* is abused by the *Papists* to *Idolatry*, which is taken for granted, is not perfectly true, unlesse it be meant of the *materiall Crosse*, which they worship indeed with an *umpudlia* (in their own language) yea a *saltem*. But the *Signe* of it (as it is used in Baptisme) they do not, that ever I read, that they abuse it to *Superstition*, and to many ridiculous actions, and odde ends, we grant; but to *Idolatry*, may seeme too high a charge. Let us (as the proverb is) give the *Deville* his due, and not charge the *Papists* with more than they are really guilty of.

§. 24.

2. But the *Major* is evidently faulty, and to be denied, for though we grant it, *not commanded* of God, and *abused* by the *Papists*, yet the *abuse* among them proves not the use unlawful among us. For

§. 25.

1. That some abuse, or give Religious worship to a thing where it is not due, this cannot make that thing an *Idol* generally to all, but only to themselves who so worship it. It may be an *Idol* there, and *Idolatry*, among them; who worship it:

it: but it is no *Idol*, nor *Idolatry*, nor *bordering upon Idolatry* among those who worship it not; but professedly, and publickly condemne such an abuse, or *our Church* openly and expressly both the *Cannons* and *constitutions* about the use of this *Sign*; who though she leave it out of her *Rubricks*, yet retaines it, and publishes her mind sufficiently in her *constitutions*. Were we guilty of this abuse; had *our Church* ever worshipped, or required us to *worship the Crosse*; and so been guilty of *Idolatry* or *Superstition* in this use; there had been somewhat to be grounded on that argument; and some reason to remove the occasion. But what they doe *beyond the Seas*, what is done among the *Papists*, whom we acknowledge a *most corrupted Church*; how that should concerne us, who are nothing at all concerned in their practice, and *have cast out their Superstitions*, I understand not. Yea farther,

S. 26.

2. I conceive, that had we also so abused this, yet the former abuse is not a *necessary* ground of abolishing this *Rite*, unlesse that abuse had still continued. When corruption and abuse is so closely joyned and annexed to the use of a thing, that we cannot separate the one from the other in the practice of men; here we must abolish the thing, that we may destroy the corruption. But when the *abuse* may be separated, yea and actually is separated from the *lawfull use*; I see, not why we may not retain that thing, and the lawfull practice, I see no reason why a former abuse, should make a present use unlawfull. when we really see that abuse is taken away. This hath our Church done in the use of the *Crosse* in Baptisme, where I cannot but much commend and reverence her practice in reforming her self from the *Romish corruptions* in these two things.

S. 27.

1. Her *charity*, and love to *Peace* and *communion*; that as many things as we may retain fellowship and communion in with the *Antient Church*, with them of *Rome*, yea *all Christians* in the world; all things that are lawfull to be used, and where she can separate the corruption from the laudable and proper use; these she retaineth; to shew that though she reformed, yet she cut not off her self from the body of *Christians*, nor denied the *communion of Saints*; nor forsooke the *fellowship of the Church*.

S. 28.

2 King. 5. 27.

2. Her *wisdom*; when she must differ from them, and forsake *them*, or forsake the *unerring rule* which her Lord hath given her; she knoweth when and where to differ. When she findeth such an intollerable abuse in a *Rite* or *Ceremonie*, which (like *Gehezies leprosie*) inseparably cleaveth to it, and cannot be cured till the *Ceremony* it self die, or be abolished; here she will abolish the *Ceremony*, that she may avoid the *corruption*; but where she can make a separation, and purge the *Rite* from all such abuse; she knows how to retaine the *Rite*, and banish the corruption from the use of it. This we see evidently she hath done in this, *the Signe of the Crosse* in the *two Sacraments*. Take it in the Learned *Huttons* words.

S. 29.

Hutton. Answ.

to Reas. &amp;c. c.

26. p. 156, 157.

1. *Nethe tribus  
nodis ternos Am-  
marilli colores.*  
Virg. Eccl. 8.  
See more in  
*Vierg. de pra-  
fig. dam. l. 5.*  
chap 4.  
Corn. Agr. de  
vanit. scien.  
c. 47, & 48.  
de occult.  
Philos. l. 2. c.  
4, 6, 8.

“1. The *Signe of the Crosse*, in the *Lords Supper*, we al-  
low not, because neither so Antiently, nor so generally,  
“nor so simply received. Not so Antiently; for it came in  
“but of late yeares, in the *Eucharist*; not so generally, for  
“it had not that publick approbation, as in Baptisme: not so  
“simply applyed, for it is rather taken from *Sorcerers* than  
“good *Christians*, and beholding to *Heildebrands Magick*, al-  
“most one thousand years after *Christ*. The danger, in the  
“use of it there, appeareth, because it nourisheth the grounds  
“of *conjuring*, and odde principles in the mystery of the *Black*  
“Art by *Masse-Priests* crossing the *Bread* and *Wine*, both at  
“once, and severally. At once together three times, then each  
“severally apart, once; then again once and thrice; and af-  
“terwards thrice and once; with a *Crossing* of himself be-  
“tween all this; first with his hand, then with the *Host* he  
“Crosseth the *Chalice* three times, then two odd times more, to  
“make up the five wounds of *Christ*; then with the *Patin* he Cros-  
“seth himself once, and the *Chalice* three times with a piece of  
“the *Host*; and once himself again with the *Host* over the *Pa-*  
“*sin*: and lastly once, himself again with the *Chalice*. All  
“which vanities stand not with the simplicity of *Christs* holy in-  
“stitution, but take their beginning from *Sorcerers* and *Ma-*  
“*gicians*, who do glory in one, three and five, and the like & odde  
“numbers.

S. 30.

2. But in Baptisme we still allow the *Signe of the Crosse*, be-  
cause

cause Antiently generally received, and simply applied; and though *abused by the Papist*, yet we could separate (and have done so) the corruption that is among them from the lawfull use that is retained with us. "Though they, and we, both use do use the *Signe of the Crosse*, and that in the *Sacrament* (*Baptisme*) yet to a man of understanding the difference is great. (For indeed the Popish corruptions are all purged out of it, as we see in the particulars) *sc.* "For 1. They hold that with it they <sup>h</sup> *Consecrate Baptisme* it self; we only use it on the child Baptized. 2. They make it a part of *Divine worship*, we do not. 3. They in an *unknown tongue*, not giving a reason why, nor to what end; we in an *known language*, giving all to understand, that we are far from *Po-pery*, or *superstition*. 4. They hold the *Sacrament* of no force, or very small, many of them *denying* a child without the *Crosse* can have his *Christendome* (as they call it) we dis-claime that Doctrine. 5. They make it a matter of merit to deserve by; we neither know, nor preach any but the merits of our Lord and Saviour. 6. They judge the *Signe of the Crosse* a matter of necessity unto salvation; we only a thing indifferen in its own nature, that may be left, or retained, as Authority seeth good. 7. They, as of the essence, that without sin may not be omitted; we as an accident, that upon lawfull cause may be separated. 8. They worship it; we do not. 9. They use it <sup>m</sup> to drive away Devils; we ascribe no such virtue to it. 10. They use it daily, hourly, every moment, upon every occasion; we but once in *Baptisme*. 11. They in every Part of the body; we only in the Childs Forehead, and but once only, in token he is not to be ashamed, &c. 12. They write, it satisfies for sin, and <sup>n</sup> preserves from evil; we prove the contrary. 13. They teach it an infallible marke, to distinguish a true professor from an Hereticke. 14. They teach, that nothing can be consecrated without it; we disavow that Doctrine. 15. They say it can, and doth <sup>o</sup> cure bodily diseases; we find no such thing. 16. They teach, it hath a virtue against all *Inchantments*; we rather doubt it, as they use it, an *Inchant-ment* it selfe. 17. Some among them <sup>p</sup> hold it may stand

R r 3

"children

<sup>h</sup> *Greiz. de cruce. l. 4. c. 36. & 59.*

<sup>l</sup> *De consecrat. dist. 3. c. nunquid.*

<sup>k</sup> *Greiz. de cruce l. 4. c. 13.*

<sup>l</sup> *Bellar. de sanct. imag. l. 2. c. 30.*

<sup>m</sup> *Greiz. de cruce l. 4. c. 36.*

<sup>n</sup> *Per crucis hoc signum depellunt omne malignum.*

<sup>o</sup> *Greiz. l. 4. c. 49.*

<sup>p</sup> *Gerfom. serm. de B. Virg.*

*part. 3. consideratione. 2. Casetan. in Thom. &c.*



¶ Duo cum faciunt idem, non est idem.

"children in place of *Baptisme*; we deny it. Here we see then, there are such, and so many differences between us and the *Papists*, that though we use the *same Signe* once, yet we are far from owning their *superstitions*; nor can our *Church* be therefore charged with *Papery* in this thing; nor indeed, <sup>¶</sup> to do the *same thing* as they do. So that possible it is to retain (as we do) a lawfull use, separate from all *superstitious*, or *Idolatrous* abuses. Therefore whatsoever abuses have been, or yet are in the *Church of Rome*, they are not chargeable on us who deny them: nor is it necessary for us to lay aside the *use of this Signe of the Crosse*, when we have thus purged it from the *Popish* corruptions, and may keep it so purged still: nor nor do the abuses of others of which we are not guilty, former abuses among our selves (if any have been) which are not continued still, necessarily engage or oblige us to do it.

S. 31.

3. Hence are we helped to a ready answer, and easie solution, to that *Analogicall* Argument drawne from *Hezekiah's* act in *Breaking the Brazen Serpent*; for indeed the Analogy holds not, the case is different. For,

S. 32.

¶ Num. 21. 8—  
2 King. 18. 4.

1. The *Brazen Serpent*, was not a *signe* only, but that very *materiall, numericall Serpent*, which was made by *Moses*, and was the instrument of the *deliverance* of their *Fathers*, and was preserved to that day; and people therefore were more ready to worship that, as if that had saved them; and so it was a more difficult thing to separate the *Idolatry* from the *memoriall*: But in this *Rite*, we have only a transient *resemblance of a Crosse*, and nothing remains visible after the *Action*; and so nothing to be objected to our eye, or in danger to be abused, or, so to be worshipped.

S. 33.

2. That *Brazen Serpent* was so abused, and *Idolized*, not by others, but by themselves; and there was reason therefore to take from them that object of their *own Idolatry*. But this *Signe of the Crosse*, was not so abused by us, but by the *Romanists*, who widely differ from us in many main points and practices of Christianity. Though there may be some Argument from this Act of *Hezekiah*, to take away the *Crosse*, and the *use of the Signe* among them, who do so abuse it; but

but it concerns not us, who are not chargeable with such abuses.

3. Farther, The *Idolatri* about the *Brazen Serpent* was not only sometime the sin of that people; but it continued among them till the very time of the breaking of it. That Zealous King therefore justly removed that *Monument*, because the *Idolatri* accompanying it could not otherwise be removed. Had it been free from that abuse, it might have stood, and served still as a remembrance of Gods goodnesse; but being not so, it must away, it is but *Nehushtan*. But there is no such thing in our use of the *Crosse*; no superstition, in the practice of the Church of England, cleaving to it, or continued among us. Therefore from *Hezekiah's* destroying that, to which they still burned incense, to argue the necessity of abolishing the use of the *Crosse* with us, who so abuse it not, but condemn such abuses, is a most illogical way of arguing, whereas were there abuses, yet wise Reformers will consider first, whether they can remove them, and not destroy the subject to which they cleave. To cure alwayes by *Abscission* doth seldom commend the *Chirurgion*, or is pleasing to the patient: He cures best that can *salvasse*, so restore the part ill affected, that it still shall continue an Ornament, or Grace to the body, as it was before. To use a thing ill, and not to use it at all, are both extremities, and to be avoided: he rightly makes a redresse, who stripping off the abuse, preserveth the good use of a thing. There is an error both on the *Right*, and on the *Left*, and both to be shunned. It is a madnesse, for the avoiding of a few drops, to plunge over head and eares in water; to *throw a gulf* and strike upon a Rock; to avoid one vice, and embrace another. Blessed are those pious, holy, humble, and peaceable spirits, that know how (and take care to do so) *deborodir*, to make straight steps, and turne aside neither to the *Right hand*, nor to the *Left*: Neither sinning against charity, by giving occasion of offence, when they can avoid it; nor against duty, and Justice, by disobeying a Law, under which they live, when the matter commanded is lawfull to be done: such as is this Rite, the *Signe of the Crosse*, which being enjoyned by a Law, is cleared also to be no just occasion of this kind of Scandal; nor matter of just Reproach to us, or the Church.

S. 34.

Prov. 4. 27.  
Incidit in  
Scyllam cupiens  
vitare Charyb-  
din.

"Dum vitans  
stulti vitia, in  
contraria cur-  
runt

3. There

§. 35.  
The Crosse no  
Scandall, as  
justly Grieving  
a Brother.

\* Ezek. 13. 22.

Object.

\* Rom. 14. 15.

§. 36.  
Answ.

§. 37.

§. 38.

3. There remains but one notion of *Scandall* more, and that is, as it doth interrupt the peace and joy of our Brother, being matter of *Trouble*, or *Griefe* to him. Here, I think, no sober dissenter will be so uncharitable as to charge it so high, as a *Crime*, or *Abomination* equall to the *Lies* of those *Prophets* in *Ezekiel*, \* *which made the heart of the Righteous sad, which God would have not made sad* : But it is indeed charged with *such a Scandall*, as was given by *eating of some meats* among the *Romans*, and it is thus argued : If when a *weake Brother* was grieved with that use of their liberty in *eating such meats*, as the Law made *uncleane*, they *might not eat them* ; then if our Brother be grieved by the *Signe of the Crosse*, we may not use it, &c.

But howsoever it be urged, the same answer will serve both. And the answer, which I shall make, I shall take from those hints, which I have seen in a transcript of a private letter, written long ago (and was in many hands) said to be that most judicious Doctor, now Bishop *Saundersons*, in reference to the use or forbearance of the *publick Liturgy*, during the late troubles, and the violent extrusion of it out of the Church ; about the nature of *Scandall*, and the validity of the Argument drawn from thence, which will be very applicable to our present case, Now then.

1. I must premise this, That the *use of the Crosse* is expressly required of us by a Law, which, for any thing in the matter of it, hath been proved, may lawfully be complied with : But yet some out of *weaknesse* or *misprission* judge otherwise of it, and are offended, or grieved by such an use. The only question is now, what are we to do in this case ? Are we to obey the Law, though some be offended ? Or are we so far to condescend to the *weaknesse* of these, as for their sakes to disobey the Law ? Is this Argument of *Scandall* sufficient to oblige us to, or justify us in forsaking the *Publick constitutions* ?

2. This premised, I give these particular answers.

1. It seemes a very unreasonable thing in such cases as these, when we are not left to our owne acts, or discretions, but bound up by a positive Law, that the fear of *Scandalizing* our weak

weak brother, (which is only *Debitum Charitatis*) should lay upon us such a peremptory necessity of complying with their weaknesse, as that for their sakes we must disobey the Law, whatsoever inconveniences or mischiefs may ensue thereupon: whereas, the *duty of obedience* to our known, and legally established Governours, (which is *Debitum Justitie*, and therefore obligeth more,) imposeth upon us a necessity of doing that, which if we should not do, we should sinne against God, who hath commanded us to be *subject*, and to obey <sup>2</sup> *for Conscience* \* Rom. 13. 5. *ake*. Besides,

2. Arguments drawn from *Scandal*, in things neither in themselves *unlawfull*, nor (setting onely this matter of *Scandal* aside) *inexpedient*; (such as our *use of the Crosse* is presumed to be) as they are subject to many frailties otherwise, so are they manifestly of *no weight at all*, when they are counterpoysed with an apparent danger of evill consequents; and equal, yea *greater Scandal* on the other side: for in such cases there is commonly equal (if not more) danger of *Scandal* to be taken the quite contrary way. We may see it clear in the case in hand. It is alledged on the one side; if we *use the Crosse*, many weak, scrupulous Christians will be *offended*, and *grieved* at us, and judge ill of us, and our worship. But on the other side it is apparent, if we do *not use this Sign* as the Law requireth, then, 1. Our Governours are offended, the *Church scandalized*, because her publick constitutions are violated. And, 2. Men, that are not over-scrupulous, will, when they see us take liberty of disobeying in one thing, be encouraged to take a greater liberty in dispensing with the Laws in other things, to the despising both of the Laws and Governours, yea and Government it self. And, 3. By our denying or disputing against this use of an *Innocent Rite*, men that have tender Consciences, or scrupulous Spirits, will be induced to entertain scruples, where they need not, nor is there cause of them; sometimes, possibly, to their own undoing, and to the damage of the people under their charge and Ministry. And really, these *Scandals* are so much the greater, as they are too *manifestly given*, and are more than probable occasions of those *sinnes and stumblings*; whereas the former sort, though *taken* by others, is *not given* by us.

S f

3. But

§. 39.

S. 40.

3. But, what cometh home to the matter, and taketh off the *Objection* fully, is this : That in judging *cases of Scandal*, we are not to look so much at the *event*; what it is, or may be; as at the *cause* whence it comes. For sometimes, there is just *cause of Scandal*, and yet no *Scandal* followeth, because it is *not taken*: Sometimes, *Scandal is taken*, and yet no just *cause given*: Sometimes both *cause of Scandal given*, and *Scandal threat taken*. But no man is concerned in any scandal, that happeneth to another by occasion of any thing done by him; nor is chargeable with it, farther than he is guilty of having *given it*. If then we *give Scandal* to others, and they *take it not*; the whole guilt is ours; and they are faultlesse. If we *give it*, and they *take it*; we are to bear a share in the blame, as well as they; and that a deeper share too, for *va homini*, <sup>a</sup> *Woe to that man, by whom the Scandal, or, offence cometh*: But if they *take offence*, where we *give none*; it is a thing we cannot help; and therefore the whole blame must lye upon them, and not upon us. The *guilt of Scandal* is no more chargeable upon us, who *give not* the occasion, than upon *Christ*, who was to the *Jew* <sup>b</sup> *a stone of stumbling, and rock of offence*, but through their unbelief and disobedience; or, than the guilt of those <sup>c</sup> *divisions of Father against Son, &c.* are chargeable on *Christ*, or the *Gospel*, by which corrupt men *took occasion*, though neither *Christ*, nor the *Gospel* gave any occasion of such things. Wherefore if at any time any doubt shall arise in the *case of Scandal*, how far the danger thereof may, or may not, oblige us to the *doing*, or *not doing* of any thing proposed; the resolution will come on much the easier; if we shall but rightly understand, what it is to *give Scandal*; or, how many wayes a man may become guilty of *scandalizing* another by his example. The wayes, I conceive, are but these four.

S. 41.  
Four wayes of  
giving Scandal.

1. *When a man doth something before another, which is in it self evil, unlawfull and sinnefull*. In which case, neither the *intention* of him, that doth it, nor the *event*, (as to him, that seeth it done) is of any consideration. For whether the *doer* had an *intention* to draw the other into sinne or no; the very matter or substance of the action being evil, and done before others, this is sufficient to render the *doer* guilty of having *given Scandal*;

Scandal; though he never had any intention so to do, nor was any other scandalized thereby. Because whatsoever is of its own nature evil, is of it self, and its own nature scandalous, and of ill example. Thus did the <sup>d</sup>sons of Eli give Scandal by their wretched prophaneesse, and greedinesse about the sacrifices of the Lord, and their shamelesse abusing of women at the door of the Tabernacle: Thus did David give great Scandal also, <sup>e</sup>in the matter of Uriah. Here the Rule is, *Do nothing that is evil, for fear of Scandal.*

<sup>d</sup> 1 Sam. 2. 17, 22.

<sup>e</sup> 2 Sam. 12. 14.

2. When a man doth something before another, with a direct intension and formal purpose of drawing him to commit sinne. In which case, neither the matter of the action, nor the event is of any consideration. For it makes no difference (as to the sin of Scandal) whether any man be enticed thereby to commit sin or not: or, whether the thing done were unlawfull or not: So as if it had but <sup>f</sup>an appearance of evil, and from thence an aptitude of drawing another to the doing of that, (by imitation) which would be really and intrinsically evil. The wicked intention alone (whatsoever the effect prove, or what means so ever be used to promote it) sufficeth to induce the guilt of giving Scandal upon the doer. This was Jeroboams sinne, in setting up the Calves, with a formal purpose and intention, thereby (for his own secular and ambitious ends) to corrupt the purity of Religion, and to draw the people to his idolatrous worship. For which cause he is so often stigmatized with it, as with a note of infamy to stick on his name while the world lasteth; being scarce ever mentioned in Scripture but with this addition—<sup>h</sup>The son of Nebat who made Israel to sin. Here then the Rule is, *Do nothing, either good or evil, with an intention or purpose to give Scandal.*

S. 42.

<sup>f</sup> 1 Thes. 5. 22.

<sup>g</sup> 1 Kings 12. 27—32.

<sup>h</sup> 1 King. 14. 16. & 15. 26. & 16. 19. & 22. 52. 2 King. 10. 31. & 13. 2, 6, 11. & 15. 9. and many more.

S. 43.

3. When a man doth something before another, which in it self is not evil but indifferent, (and so according to the Rule of Christian-liberty, lawfull for him to do as he shall see cause, yea perhaps otherwise commodious and convenient, for him to do so) yet whereat, he probably foreseeth, the other will take Scandal. and be encouraged thereby to do evil. In such cases; if the thing to be done be not in some degree (at least prudentially) necessary for him to do, but that he might without very great inconvenience



<sup>1</sup> Rom. 14. 15.

<sup>1</sup> Rom. 14. 13;

— 21. & 15. 1,

2, 3.

<sup>1</sup> Cor. 8. 7—

13. & 9. 12, 15,

19, 22. & 10.

23—33.

§. 44.

<sup>1</sup> Qui non probi-  
bet peccare,  
quando potest,  
jubeat.

<sup>1</sup> Exod. 21.

33:34

§. 45.

or prejudice to himself, or any third person, leave it undone; he is bound in *Charity* <sup>1</sup> to his brothers soul (for whom *Christ* died) and for the avoiding of *Scandal*; to abridge himself in the exercise of his *Christian-liberty* for the time, so far as rather to suffer some inconvenience himself by not doing it, than by doing of it, to cause his brother to offend or be grieved; as will appear by these many *Texts*, <sup>2</sup> wherein the *Apostle* handles this case. Here the Rule is, *Do nothing that may reasonably be forborene. Whereat Scandal may be taken.*

4. When a man doth something before another, which is not on ly lawfull, but (according to the exigency of present circumstances) prohib & nunc, very behovefull, and even (prudentially) necessary for him to do, but foreseeth that the other will be like to make an ill use of it, and take encouragement thereby to commit sinne; if he be not carefull withall, as much as in him lieth, to prevent the *Scandal* that might be taken thereat: for he <sup>1</sup> who hinders not sinne, when, and so farre as he can, doth encourage and command it. In such case, the bare neglect of his brother, and not using his utmost endeavour to prevent the evil, that might ensue, makes him guilty. Upon which consideration stands the equity of that judicial Law given to the *Jews*, which ordereth, that in case <sup>m</sup> a man dig a pit for the use of his Family, and looking no farther than his own convenience, putteth no cover over it, but leaveth it open, whereby it happens that his neighbours beast falleth therinto and perisheth, the owner of the pit shall make it good; in as much as he was by his carelesnesse, the occasion of that losse to his neighbour, which he might, and ought to have prevented. Here then the Rule is, *Order the doing of that which may not be left undone, in such sort, that so far as you can help it, no Scandal may be taken thereat.*

These are the general cases and rules of *Scandal*. Now then to apply these generals to the particular under debate. The action proposed to the present enquiry, is the using of the Sign of the *Crosse in Baptisme*: an usage enjoyed us by an undoubted Law, and the publick constitution of the Church of England. The enquiry is, *Whether it may be done with a good conscience, in regard of the Scandal that is given, or at least may be taken thereat; yea or no?*

Now

Now for resolution in this case :

1. We take it for granted, that no intelligent or understanding Christian is *so unreasonable*, as to judge the *bare use of such a Sign*, to be a thing in its own nature *simply evil*, there is no shadow of reason to induce such a belief.

§. 46.

2. We take it for granted, that the *most earnest contenders* against this *Rite*, and *most eager dissenters* from the publick constitutions, are nor, cannot be, *so uncharitable*, as to judge so severely, and unjustly of those, that *use the Crosse*; as if they did it (whether *well or ill* it matters not) with a formal purpose, or, the least intention to *give a Scandal*; either to *vex or grieve* their brethren; or to *draw others into sinne* by their example. They must forfeit their *Christianity*, yea even *Humanity*, that can admit, or passe such a censure. It is manifest then, that the *two first mentioned cases of Scandal*, with the *rules* appending, are not at all pertinent to this *case of the Crosse*: for neither is it in it self *evil*, and so *scandalous*; nor, do we use it (be it good, or evil) *with any intention to give Scandal*.

§. 47.

3. Nor, can the *third Case and Rule* be applied to this particular, any more than the former. For, though where a thing *may reasonably be forborne*, we must do nothing, whereat *Scandal may be taken*; yet with us the case is otherwise; we are *not free*, our act is *not spontaneous*; *To Sign with the Crosse* is not onely *lawfull*, but to us, at least *prudentially necessary*; which we cannot forbear, without incurring those great *inconveniences* upon our selves, that we rationally must expect to ensue upon our *contempt and breach of the Law*; yea and upon others also, by the *violation of the Peace, and order of the Church*: yea, in *conscience, necessary* it is to us, who acknowledge it *lawfull*, and are to it obliged by a *Law*, which we must not disobey. It is not a thing then, *that can reasonably be forborne*; nor can we be obliged to *such a Charity*, as we are not at liberty to perform. So that neither doth this *Case or Rule* concern this matter before us.

§. 48.

4. It is the *last* onely, that cometh up to our case. Here then, we have no more to do for the settling of our judgements, the quieting of our consciences, and the regulating of our actions in this affaire, than to consider, what the *Rule* in the case given

§. 49.

obligeth us unto. Which is, *not to leave the action undone*, (for the danger of Scandal) for we are *obliged to do it*; and to leave it undone, besides the inconveniencies formerly mentioned, would, not so much *avoid one*, as, *raise more Scandals*; and, *start new Questions*, and, these beget more to the multiplying of scruples *in infinitum*. But, *so to order our doing of it*, that (if possible) *no Scandal may ensue thereupon*, or, at leastwise not through our default, by our carelesse and indiscreet managing of it. Even as the Jew, that stood in need to *sink a pit* for the service of his house, or ground, was not (for fear of his neighbours beasts falling into it) bound by the Law, *to forbear the making of it*; but only so provided a *sufficient cover* for it, when made. In this case, *the use of the Crosse*, the thing is not to be left undone, when we are so expressly enjoined it, and it so much behoves us to do it; but the action is so managed (as to the manner of doing of it, in all respects and circumstances thereto belonging) that the *necessity* of our so doing, with the *true cause* thereof, may appear to the world, to the satisfaction of those, who are willing to take notice of it: And that, such persons, who would be ready by our example to do the same thing to another purpose, or, *an ill end, in an ill way*, when they have not the like reason, may do it only upon their own score, and not be able to vouch our practice for their excuse: and those who are *offended at us*, may see, that if they are troubled, we cannot help it; we do but our duty; the *Scandal* being unjustly taken by them, and not rationally chargeable on our practice, nor indeed *given by us*.

§. 50.

This we shall sufficiently do, if we be carefull to instruct our brethren in the *true end of this use* in our Church; if we be carefull to remove those abuses which the Church of Rome hath continued with it; if we declare it to be *no part of the Sacrament*; *no essential part of Worship*; *no necessary duty of Christianity*; *no new covenanting, or engaging Sign*; if we declare to the world, that, *we worship it not*; we use it *not for those ends*, as the Papists do; but only as an *Ecclesiastical Constitution*, an *innocent Ceremony*; not, *to offer, exhibit, give, or seal grace* to us; but to *signifie and declare* our profession of Faith in a *Crucified Jesus*; that we acknowledge him *our Lord, and Captain-General*, under whose

whose Banners we are by our Baptism (not by this Sign) lifted, and engaged to fight constantly against the World, Flesh, and Devil: and that we use this, not for any secular, or unworthy ends, not out of any superstitious design, or innovating humour; but, to shew our Communion with the antient Christians; to testify our obedience to our lawfull Governours, and the Laws established. All which, the Church of England, in her Offices, Rubricks and Canons, hath taken care for, and sufficiently declared.

This if we shall do *bonâ fide*, and with our utmost endeavours, in singleness of heart<sup>n</sup>, as men whose aime is, not to please men, but to fear God; and with a goldly discretion: perhaps, it will not be enough to prevent either the censures of inconsiderate or inconsiderable men; or the ill use that may be made of our example, through the ignorance and negligence of some (which is the ° Scandal of the weak;) or through the perverseness or malice of others, (the P Scandal of the Pharisees, as some term them:) But assuredly, it will be sufficient, abundantly sufficient, in the fight of God, and in the witness of our own hearts, and to the conscience of all charitable and considering men, to acquit us from all guilt of Scandal in any, yea the least degree.

Thus have we now seen this innocent, harmlesse, Rite, The Sign of the Crosse in Baptisme fully cleared, and vindicated from all guilt of Scandal, and consequently from all breach of Charity. And now, it being free from all breach of Piety, the summe of the first Table; and of Charity, the substance of the second Table: it cannot upon any account be judged sinfull, or unlawfull to be used, &c. &c. &c.

And then, being not unlawfull, neither upon the account of Piety, nor, Charity; and being by the publick constitutions required, and by the Law of our just Superiours enjoyned, what other pretence or shadow of reason we can find to refuse it, I see not. And, for a close, let me request, that it may be seriously considered, whether in our denial, we should not be guilty of a manifest sin against the fifth Commandment, which without doubt requireth a due

S. 51.

° Colos. 3. 22.

° Scandalum  
Puffillorum.  
P Scandalum  
Phariseorum.

S. 52.

S. 53.

¶ Let me here commend to the Reader for

due obedience to the just Laws of our Governours both in Church and State. his full satisfaction, that Lecture of the Reverend *Sanderſon*, of the Obligation of both Political and Eccleſiaſtical Laws of things indifferent. See *Caſe of Conſc. Leſt. 6. §. 22. ad fin.* in anſw. to Doubt 6, 7.

## CHAP. V.

*The Expediency of our Conforming to the eſtabliſhed Liturgy and Rites, examined and aſſerted.*

§. 1.

**I**N the precedent ſheets, enough; I preſume, is ſaid, to ſatisfie any conſidering Chriſtian, as to the lawfullneſſe of uſing the publick Form of Confeſſion, Prayer, Praises, and Adminiſtration of Sacraments, in the Church of England, preſcribed; and of the Rites and Ceremonies there enjoyned, in all Adminiſtrations of publick Worſhip. This lawfullneſſe now being cleared, the matter of expediency, or, in expediency, will with much more eaſe and facility be reſolved. To this therefore I ſhall now offer theſe few Concluſions.

§. 2.

1. In this caſe there is an expreſſe Law determining our practice, and requiring our Conformity. Now the matter of this Law *not being evil, yea being juſt*, (as is proved) this muſt ſuperſede all Diſputes about expediency. We are here poſitively commanded, and in Conſcience obliged to Conſorme: it is neceſſary, that we obey; it cannot be expedient that we Diſpute our duty.

§. 3.

2. Expediency is either of a publick or private conſideration; and conſequently, particular men, *Minifters* and others, may be judges what is expedient in the one, but not in the other. In matters of private concernment, and which onely reſpect our ſelves, or the particular flocks under our charge, or ſome few perſons therein. The particular Paſtors, who by their Reſidence among them, and experiences there, are beſt acquainted with them, their wants, neceſſities and conditions, are the moſt competent judges, (as indeed beſt able to judge) what is moſt convenient or expedient for them: and in thoſe things, wherein they

they are left at liberty, they are to be guided by their own prudent, and godly discretion, to do and act, as they shall see most *expedient* for the benefit and edification of their particular charge. But in things of *publick consideration*, which concern the *publick peace, order, and unity of the whole Church*, wherein we live, here is not the *private discretion* of any one particular person to be the judge, who may well understand the needs of his own flock, but is not so well acquainted with what is fit to be done for all the Congregations of the Land. Here our *lawfull Governours* are the judges of such *publick expediences*; and though they may mistake in some things, and their decrees, perhaps, be *inexpedient* as to some particulars, yet we are bound up in our practice, if they be not sinfull.

S. 4.

3. In *matter of obedience*, we have nothing to do, but to examine the matter of the Law, if it be evil, we must not Conform; but in the *businessse of expedience*, we are to judge by those various circumstances of *time, place, and several emergencies*, according to which a thing is more, or lesse *expedient*, as those *circumstances and exigencies* do more, or lesse preponderate either way. Let us then consider the several *circumstances*, and apply them to the case in hand.

S. 5.

1. It is beyond dispute, that the subject of *expediency* is only *lawfull things*: it must be first certain, that <sup>a</sup> *all things are lawfull*, before we dispute, *whether they be expedient*. But now, a Law made by a just authority, makes that *unlawfull*, by its prohibition, as to our present practice, (*pro hic & nunc*,) which was free, and *not unlawfull* for us to do, before such an established constitution. And this in our case, on the one side doth take away the subject of the dispute: for now to *deny or forbear the use of the publick Liturgy, and innocent Rites*, is no longer *lawfull* to us, who by a Law are obliged to use them. Here therefore can be no pretence of *expediency* in denying a duty.

<sup>a</sup> 1 Cor. 10. 23.

S. 6.

2. That is *most expedient*, which most tendereth to edification. For in this doth the *Apostle* seem to place the matter of *expediency*, viz. so far as it edifieth, when he saith, <sup>b</sup> *All things are lawfull for me, but all things are not expedient*: *All things are lawfull for me, but all things edifie not*. The expressions are two;

<sup>b</sup> 1 Cor. 10. 23.

T t

but



but the thing is *one*; the latter being but *exigetical* of the former, at least an illustration of it. Now then it will be no difficulty for a rational man to judge, which way is best, and which practice of these two will most *edifie* the people. Whether, 1. To submit to the Law in a peaceable Conformity to the *Liturgy* and *Rites* established; and not troubling our selves, or our flocks, with trifles, and disputes about *circumstances*, matters onely of *external order*, and of a most inferiour nature, to set our selves conscientiously to advance the interest of Religion; to instruct our people in the Fundamentals of Faith; to acquaint them with the mysteries of the Gospel, the rich overflowing grace and goodnesse of God, to shew them, what is their real and indispensable duty both to God and man; both by *Doctrine* and *example*, leading them to the practice of the essential parts of Christianity; the practice of *faith and obedience*, of *piety and purity*, *humility and love*; teaching them the onely way of the Gospel; *To deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world*: which is indeed not to put on a shew, or *disguise of godlinesse*; but to be indued with, and shew forth the *power, truth, and sincerity* thereof. Whether doth this edifie most? Or, 2. To be froward, and dispute against these constitutions when we should be instructing them in the forenamed Fundamentals of Piety; to be Preaching against *Rites and Ceremonies*, filling the peoples ears with the *names and notions*; and their hearts with the *fears of Innovations, Superstition, &c.* by which meanes they are filled with *scruples* and disquieting *doubts*, and please themselves in a conceit of their own *piety, zeal, and holinesse*, when yet some give no better evidence of it, than their earnest *oppositions* to the *publick constitutions*: in the mean time, they forget the most essential, and necessary practices of Religion and Piety, and begin to place the main of Religion in these *unnecessary things*; and make *Conformity* and *Non-Conformity* the *renieuv*, or distinguishing *Character* of an *ungodly* and *godly* man. Hence arise those *bitter invectives, animosities, and heart-burnings, harsh censures, enuyings, railings, and revilings* one of another, the very bane and pests of Piety and Charity; a reproach and scandal even to Religion; as too sad experience doth woefully witnesse.

Now

\* Titus 2.

\* *μωφοσιν* *δοτ.*  
*Εβρα.* 2 Tim.

3. 5.

Now which of these two doth most edifie, and so is most expedient, he who hath but half an eye may readily see, and the weakest reason may soon judg.

3. Again, on the one side, *the Law* enjoynes this practice, the *publick Constitution* of the Church requires it : on the other side, *one*, or some *particular Christians* are offended at it. Judg now, which is, and must be concluded, most *expedient*; whether to refuse obedience by *Non-conformity*, and so offend against a *publick establishment*; scandalize an *whole Church*, and *Christian Nation*; break an *uniform order*, and *publick peace*; offend your *lawfull Governours and Superiours*; and by an eager contending against them, give too much occasion to be censured, as men, that *despise dominion, presumptuous, self-willed, and not affraid to speak evil of dignities*. Or, on the other side, humility to submit to Authority in all *lawfull*, though *not necessary* things, to Conform to the Law; which can be but an offence to some *particular men*, who either through weaknesse or stowardnesse, may take offence when none is given? Which is more blameable, to scandalize one, or more, a few *private Christians*; or a *Community*, and a *publick body*? Which is more *expedient* to obey a Law and offend but a few; or despise a Law, and scandalize all?

S. 7.

e 2 Pet. 2. 10.  
Jude 8.

4. Lastly. A Law is made, and a Law comes with an armed power, a severe sanction; if we disobey the publick Constitutions, and will not submit to the Laws of the Church; we cannot expect to be continued in the *Ministry of that Church*, whose Laws we despise; nor receive the legall maintenance, annexed to this *Ministry*. Now then, (supposing still the matter *lawfull*.) consider which is more *expedient* for men, to deny *Conformity* and obedience, for the sake of such inconsiderable Circumstances, and so become obnoxious to the censure of the Law; and deprive themselves of the opportunities of discharging those great duties, that lye upon them in their Ministerial Calling; and withall, deprive their Churches of the benefits of those labours, and pains, and parts, and endowments which God hath given them, which they are called to exercise, and might by the blessing of God, successfullly exercise among them to their everlasting advantage; yea, and possibly, expose themselves to mi-

S. 8.

ry and want, and hunger, and thirst, when being *deposed from their Ministry*, they may also be *deprived of the profits* of their places, which should buy them bread. Or, on the other side by a sober compliance, an humble obedience, in these things, (which though they like not, yet they cannot condemn as simply *evil in themselves*, and *unlawfull*) to preserve themselves secure in their place and Ministry; where they may freely do the work of their Calling; Preach the Gospel, on which errand they are sent; lay forth themselves for the good of the Church; and employ their Talents for their edification and salvation. Which of these two is more expedient? Compare these two together, which is the more noble work, and more necessary duty, *to Preach the Gospel*, or, *to wear a Surplice*, or to use any other external Ceremonies? Which is then more expedient to *Silence our selves*, or, *occasion our being Silenced*, for the sake of a *Surplice*, &c, or rather, not to scruple these low things, but use them as enjoined, for the *sake of Religion*? Let the *Preaching of the Gospel*, and the *main essentials of Piety*, have their due esteem in our hearts; and the matters of *Order, Circumstance, Habits, Rites*, which are not materially evil, will not be set in any competition with them; and we shall then be able easily to decide the businesse of *expediency*.

- S. 9. The things in Controversie, *The Liturgy, Rites and Ceremonies* of the Church of *England*, being now proved, neither *unlawfull*, nor, *inexpedient*; this is abundantly sufficient to prove the main Conclusion, *That there is nothing in either of them, but what a sober Christian may with a good conscience comply with*. That we may lawfully Conform to the Law in reference to all these; yea during the continuance of this Law and Obligation upon us, we ought in conscience to obey; and are bound to maintain *Peace and Charity* in the use of them.

## CHAP. VI.

*The Conclusion of the whole, pressing the main design, exhorting, and shewing the way to Unity and Peace.*

**T**Hese things of Government, Liturgy and Rites being discussed, and nothing appearing in them as established, but what may be submitted to without sin; I cannot see, what imaginable thing can remaine, to be justly a *Rocke of offence*, and yet hinder our peaceable communion. For

1. We have a full profession of perfect agreement in all the fundamental and material points, and substantial parts of *Doctrine and Worship*. We take it for granted; (say those <sup>a</sup> Reverend Presbyterian Divines) that there is a firme agreement between our Brethren and Us in the Doctrinal truths of the Reformed Religion, and in the substantial parts of Divine Worship.

2. It is acknowledged, that all these things, about which the contention is so sharp among us, are *extra-fundamental*, of a low, inferiour consideration. *The Differences* (say those <sup>b</sup> Brethren) are, *ONELY*, in some various conceptions about the *Antient Form of Church-Government*, and some particulars about *Liturgy and Ceremonies*. And it is farther granted, that these things thus contended against, and desired by them to be removed, are <sup>c</sup> *Not of the foundation of Religion, nor, the essentials of publick Worship*.

Now, these *Rites, Ceremonies, &c.* being of so low and inferiour a nature, "is it not sad, and to be bitterly lamented, that they "should be made the foundation of so many evils in the Church "and State; and the occasion of such sad Divisions between "Ministers and Ministers; Ministers and their Flocks; yea between Subjects and their Rulers: an occasion of Sedition and "Disobedience to Authority, and so exposing many an other-wise-able Minister, to the displeasure of their Governours; "casting them on the edge of Penal Statutes, to the losse of li-

T t 3

vings,

S. 1.

S. 2.

<sup>a</sup> Propos. to his Majesty. Pap. 1.

S. 3.

<sup>b</sup> Pap. of Propos. *ibid.*

<sup>c</sup> Account of Proceed. Gen. Except. and fin. P. 11.

S. 4.

Account of Proceed. p. 10.

"vings, livelyhoods, and of their opportunities for the service of  
"Christ and his Church?

S. 5.

But what? shall we charge all these evils upon the things; upon a *sound Liturgy*, an *innocent Ceremony*, a *lawfull Rise*? God forbid. What? upon the imposition, and too rigorous exacti-  
ons of our Governours? Where is our warrant? perhaps, they have just reasons for such impositions; how then shall we justify our disobedience? Suppose, they mistake, suppose they have their sins, and may abuse their power; yet it is their own power, and they alone must answer it: if they sin, will that excuse or justify us? No, no. Ask your own souls. *Are there not with you, even with you sins against the Lord?* Is it not our sin, that by our eager contendings, we do make these lawfull things, occasions of so much disquiet in the Church? Is it not a *sin in us*, by our earnest oppositions of these things, to give the people occasion to think some *horrid impiety* imposed upon them; and that *all Religion* is like to be lost in *Formality*; and so to fill their hearts with animosities, and heart-burnings against their Rulers; which is but too sad a preparative (I am not so lost to the sentiments of *Piety* or *Charity*, as to judge, that those who make these scruples, and raise these disputes, have any design or intention to lay such preparations in the souls of men: only the dismal event shews, that these things too often prove such a preparative) to make them ready to take fire, and flame in Sedition and Rebellion, when any factious *Beautifier* shall stir up the coales, and blow them up to it?

2 Chron. 28.  
10.

S. 6.

For Gods sake, Brethren, let us lay our hands upon our hearts, and give a faithfull answer. Would we be willing to appear before the *dreadfull Tribunal* of *Iesus Christ* in these heats and animosities, flaming with these contentions; and have no better plea than the imposition of an *innocent Rise*, &c. or some mistake in our Governours? Will the sins of our Governours, the mis-administration of our Rulers, their mistakes, error, or saylures in making a Law, or some inequality in the Law it self (the matter of it not being sinfull) excuse us, or be a sufficient plea for disobedience in the day of our great account? I am much mistaken if it be, and so are they that think so. Will it not justify us in the

*Court of Heaven?* and shall it satisfie us in the *Court of Conscience*? God forbid!

Suppose there be things in our *Liturgie, Rites, Government, &c.* that may not be approved, yet may they not be borne? No, not for *Peace*-sake? The things in difference are of a low consideration; but the *peace of the Church* is of high moment: Separations from the Church, divisions in it, contentions against her Constitutions, are sinnes so great and hainous; the evil consequences of them so many and fearfull; that all Christians should be well advised before they turn aside: they should wair, and tarry, and never vary from, much lesse oppose and contend against her Laws and publick practices; untill they be perfectly and fully assured that the Lord goeth before them. It hath been the judgement of the sober, pious and learned in all ages, *That* (as *Irenaeus* saith) *they, that for trifling and small causes divide the body of Christ—such can make no Reformation of such importance, as will countervail the damage of division.* Many things of this inferiour nature we must endure, yea, and we may bear with them, though perhaps, we may not approve them. *It is not the same thing* (saith that wise *Roman*) *to bear or suffer, what may be borne, as to approve, what may not be approved.* We may, questionlesse, yea, we ought to bear with many things in others, for *charity and peace* sake, yea, in the Church too, when yet we may not have reason to give them our full approbation, but may sometimes have reason to wish them better.

Possibly there may be some abuses of this nature, which we judge our Rulers will not, but, it may be, indeed they cannot, without a greater inconvenience, reform; possibly what we judge to be amisse, they may see *no reason* to change. If we must needs contend, and deny peace, and forsake Communion with a Church, untill all those things, which we judge corruptions, be purged out; if we cannot bear with the ignorance, frailties, or mistakes of men in inferiour, inconsiderable matters; (and the best of our Rulers are but men; and the matters of our differences are of no higher concernment;) if we will not maintain peace in, nor hold Communion with a Church, while some men shall judge her in some things too remisse, in others

S. 7.

*¶ Iren. de Haer. res. l. 4. c. 61.*

*¶ Non est idem ferre siquid ferendum est, ut probare siquid probandum non est. Cicet. Fam. l. 9. Ep. 6.*

S. 8.



others over-rigorous and zealous; we must then stay till there be no Church in the world, to maintain Peace in, and hold Communion with.

## §. 9.

<sup>1</sup> Rom. 14. 17.

<sup>1</sup> Jam. 3. 17, 18.

<sup>1</sup> 1 Pet. 3. 8, 9.  
10, 11.

<sup>1</sup> *Exomiv.*  
Rom. 16. 17, 18.

<sup>1</sup> Gal. 5. 18.

## §. 10.

<sup>1</sup> Lam. 1. 12.

<sup>1</sup> Phil. 2. 1, 2, 3,  
4, 5.

Who will give me the *tongue of the Learned*, and the *Pen of a ready Writer*, that I may persuade to, and prevail for Peace and Obedience? Here lieth the great interest of Religion; This is an essential part of our Christianity: The *Kingdom of God* consists not in meats and drinks; not in Ceremonies and circumstances; not in using or not using this or that Liturgy, these or those Rites; but in rightness, peace, and joy in the holy Ghost. This is the Character of the *Heavenly wisdom*, that it is first pure, then peaceable—Here onely springs the fruit of rightness, it is sown in peace of them that make peace. This is the duty of Christians, *To love as Brethren*, not rendring railing for railing, but contrarywise, Blessing: Let him refrain from evil, and his lips from speaking guile; let him not banish peace, yea, if peace shall seem to flye from him, and be difficult to be attained, let him by all honest wayes, and earnest endeavours seek peace and pursue it. How zealously doth the Apostle stirre up the Church against the disturbers of her Peace; and exhorts them, *to watch*, and note who they are, that cause divisions and offences among them, that they may avoid them? Yea, he dothigmatize them sufficiently, and layes this black character and brand upon them, that *They that are such, serve not the Lord Jesus, but their own bellies*, and by good words, and fair speeches deceive the hearts of the simple. How earnestly zealous against such, and passionately angry at them doth he discover himself to be? when he breaks out into this expression, *I would they were even cut off which trouble you*.

As sometimes the Church of Israel under the afflicting hand of God: So, the poore afflicted, distracted Church of England now, under the sad divisions and contentions of her own Children, seems to cry out bitterly, *Is it nothing to you, all ye that passe by? behold and see, if there be any sorrow like unto my sorrow that is done unto me*: and most passionately calls to her contending children, wooing them in the Apostles words, *If there be any consolation in Christ, if any comfort of love, if any fellowship*

fellowship of the Spirit, if any bowels and mercies; Fulfill ye my joy, that ye be like minded one towards another, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than himselfe. Looke not every man on his own things; but every man also to the things of others. And as the summe of all, which doth indeed comprise all, let the same mind be in you that was also in Christ Jesus.

And I am confident we should answer this call of our Mother, and do our parts; and our Peace would be sufficiently secured; if we would every one in our places seriously and conscientiously set our selves to performe these following duties.

§ 11.

§ 12.

I. If we conscionably study the reall interest of Religion, and set our selves sincerely to the Practice of piety, and Holynesse. O let it be our endeavours to keep up the fear of God in our hearts, and to shew forth in our lives a good conversation, such as indeed becometh the Gospel of Christ. This is the only ready way to Peace: there is no Peace saith my God, to the wicked. They have no Peace with God; they have no true Peace with men, either with the Righteous, or among themselves. For indeed, how can men have Peace, when by their delight in sin, they make God, who onely is the God, and fountaine of Peace, an enemy? O how happy should we be! how peaceable would our communion be? if we despising all disputes about externall circumstances, did all strive with an holy emulation, by the practice of Repentance, Faith, Holynesse, Humility, Obedience, Justice, Sobriety, Charity, &c. who should get first into Heaven; and by an holy kind of violence, presse, and crowd in at that straight gate? Really did we cordially make this our business, we should find our business so much, this worke so great, that we should find no time to busie our selves in these fruitlesse contentions. But alas! this is our misery, our sin and shame, that the by-matters of circumstance and order, we labour in, and contend about, as if they were

Phil. 1. 27.  
Isa. 57. 21.

Mat. 11. 12.  
Luk. 13. 23.  
τὸ μὲν πάρε-  
γον, ἐργον δὲ  
ποιούμεθα: τὸ  
δ' ἐργον αὖς  
παρέγον κτη-  
νόμεθα.

Phil. 2. 12.

our principall worke, but the practice of Piety, and that great businesse of *working out our own salvation with fear and trembling*, which should be the chiefe businesse of our lives, we put off; or slightly go over it, as if it were none, or no very great part of our businesse. But let us awake and arise to our work; follow Piety and ye shall find Peace.

S. 13.

2. If we give not up our selves, our judgment, Reasons, and consciences to the interest of a party; but wholly, to the rule and guidance of the Sacred Oracles, the word of God. It is almost incredible, what an affection for a party can do, and what influence it hath upon the soul, both as to matters of Belief, and practice, even against the arguments of the clearest reason, and the just dictates of conscience it self. This was it, that made the Jesuits reject that interpretation of a Text in Saint John, which was Saint Austins, and which himself confessed the best, and most probable; and to preferre a new singular sence of his own before it: Why? Because he did indeed judge it the truest? No, but to maintaine his side; because it was more contrary and repugnant to the sence of the Calvinists. So it is in practice also, when men have espoused a party, they consider not, what is really true, just, honest, good, but what those account so, to whom they resolve to adhere and follow; and what is most differing from the sence of that party, whom they oppose: this they will maintaine, whatsoever come of it, be it never so contrary to the light of reason or the convictions of their own judgement. O let us sincerely study the word of God, conscionably order our selves by that rule, and (as the Apostle saith in another case) *not have the Faith of Christ with respect of persons*. Let us not make the being of a side, or the joyning with a party; but only the constant practice of obedience to the commands of the Gospel; the character of a Godly man, and doubt not, but we shall live in love, as becommeth the Gospel.

Maldonat in  
Joh. 6. 62.

S. 14.

3. If we understand and consider, how to distinguish things that differ: how to make a difference between things propounded

pounded to us for belief or practice, that we be neither overheated by a *proposterous zeal*; nor too remiss in a *loathed lukewarmnesse*: but that we may judiciously discern where to be zealous and fervent; and where to exercise an *amixta*, or *Christian moderation*. In the *Foundations of Faith*, the substantial of Religion, the Fundamentals of Christianity, the rule is *ἐνυπόστατος*, *contend earnestly for the Faith, which was once delivered to the Saints*, *be zealous*. In such a case as this, Saint Paul *would not give place, no not for an hour*. But in this, be sure of your hand; call not your *own opinions* such essentials. We must not, indeed, be ambitious of peace with men, when if we have it, we must forsake the *Faith of God*: yet be sure the matter of your contentings be such, as may be put in the ballance against; and weigh down all advantages of *external peace*. For in *Circumstances, Rites, Order, &c*, in some doctrines not of the *Foundation*, God commands us moderation, and *mutuall forbearance*. Of particular private persons (saith Ball, *A partiall, Rigid, irregular adhering to some branches of holy Doctrine hath been no lesse pernicious to themselves, than troublesome to others*: For the fond admiration of their zeal and forwardnesse, in this one particular, breedeth neglect of *Christian watchfullnesse*, and *uniforme walking with God*; disregard of Gods ordinances, and of the good they might get thereby; *disesteem*, and contempt of others, who will not comply in the same way; and what can follow hereupon, but contentions and jarres, *evill surmisings, censurings, and uncharitablenesse, remotes and divisions in the Church*:—A zeal in such a case, as this, is like *fire out of the chimney*, nor for the profit, but for the destruction of the house, if not soon quenched. It must be confessed, it would be ill done of our superiours, and an error in *Government*, to lay the peace of the Church upon things of inconsiderable import; *he that strikes fiercely* (saith a judicious *Divine*) *at feasters with his spirituell sword, doth alwaies eishen wound himself, or wrest his arme*. But though this be granted an error in the managing of power; and should our Governours be guilty, yet it will be a greater error, and sin in us, of an higher nature, to break the peace of the Church for

*⁊ Jude. 4.*  
*⁊ Reve. 3. 19.*  
*⁊ Gal. 2. 5.*

*⁊ Ball, Triall of Separat.*  
*c. 9. p. 179.—*

*⁊ Dr. Jackson of the Church (as I find him cited by) Ball.*

such *inconsiderable things*. For though the things are light in themselves, and the *use*, or *not use* of an indifferent ceremony be of no weight in it felt; yet *obedience in a duty, disobedience to a lawfull Authority*, where we might without sin obey, is a *crime*: and it will be our sin, that we put a *light ceremony* in the scale against our *obedience and duty*, together with the *peace of the Church* therein concerned. Let us then learne *διακρίνειν τὰ διαφέροντα*, to put a *due distinction*, and *discerne between things that differ*; and accordingly walke: be *zealous* where only we should be *zealous*: and in things of a lower nature *bear with*, and *forbear* one another, and not contend, and we shall have *peace*.

S. 15.

\* Sr. H. Weston.

4. If we carefully avoide all *profane janglings, needlesse and unprofitable disputes about questions of little, or no concernment*. It was a tart motto, which that Learned \* Knight gave, *Pruritus disputandi, est scabies Ecclesiae*; but it is true enough. For *Qui bono?* to what purpose: but to fill the braine with notions and empty speculations, and so to fit men for wrangling? I never knew any other fruit of such aiery disputes about questions of *Rites, Habits, Formes, &c.* than that while the *head* is warmed by the heate of of these contentions; the *heart* and *affections*, grow cold in their love to God, zeal for piety, and the *Power of Godlinesse*. Such questions are the bones, which the *Devill* throwes in to divert the souls of men from those truly Divine studies, and spirituall speculations, that should inflame them with an holy zeal for the glory of God, and the sober and faithfull practice of Christian duties. This effect we find in the *woman of Samaria*, when *Christ* is convincing her of sin, and shewing her *adultery*: she presently finds a way to divert the discourse to circumstance of the *place of worship*: whether it be *tyed to Jerusalem*, or may not as well be in that *mountaine*. The like we see in our daies, let Ministers presse the duties of *Repentance*, and *Mortification*; of *Piety*, and *Peace*: and go about to convince men of their sin, of *Rebellion*, *Schisme*, and *uncharitableness*: presently men have a way to put off these discourses; *Questions*, and *disputes* shall be started about *Church-Government, Liturgy, Ceremonies, and Rites*;

<sup>b</sup> Joh. 4. 18.

Rites; circumstances and things of so low a consideration, that a good Christian may believe either way and not prejudice his salvation; and were it not for the *publicke constitutions*, and matter of *Scandall*, might practice either way without sin. These are *Questions* and disputes, which the *Devill* scatters among us to interrupt our peace; to fill the Church with divisions, that he may rule more freely among us. They are at the best (as they are managed) but as those questions mentioned by the *Apostle*, which tend not to *Godly edifying*, but make men turn aside to vaine janglings, and to swerve from that *Christian charity*, which is the great duty of the Gospell, and the whole end of the Commandment. Let us avoide such *Questions*, silence such disputes, whose product is *Strife*, whose fruit is contention, and we shall have Peace. If we would seriously set our selves to practice that *Apostolicall* rule, *Flee youthfull lusts*, and follow after *Righteousnesse*, *Faith*, *Charity*, *Peace*, with them that call on the Lord out of a pure heart; but foolish and unlearned, (or, *unfavoury* and *undesying*) questions avoid, for they gender *strife*. Then should we soone see, *our Peace run like a river*, and *our glory as a following streame*: Then shall all places of the Church be no longer, as a barren wilderness; but abound in Grace, and Goodnesse; Righteousnesse, and uprightness: \* Then shall judgement dwell in the wilderness, and Righteousnesse in the fruitful field: Then shall the fruit be Peace, Joy, Prosperity, and Tranquillity; The worke of Righteousnesse shall be Peace, and the effect of Righteousnesse quietnesse and assurance for ever.

5. If we seriously study that *Christian Grace of Humility*, and conscionably make it our worke & to walke humbly with our God. For, really, the *Originall*, and source of all our contentions, is chiefly the *Pride*, and *Presumption* in man; that some are so conceited of themselves, and their own spirituall parts, that they can content themselves with their own private devotions; and suppose they can as well, yea better, and more holily sanctifie a Sabbath by Reading, Praying, Meditating, apart by themselves, and in their own way; than

1 Tim. 4. 5, 6.

2 Tim. 2. 22. 23.

ε μωρὰς καὶ ἀνόητους ἐκτιθεῖς.  
[Jsa. 66. 12.]

\* Jsa. 32. 15. 16, 17.

S. 16.  
2 Mic. 6. 8.



- by being present at the *Publick worship*, which they like not; or joyning with the *Publick Assemblies* of Gods people, whom they proudly censure, as *Formall*, *Superstitious worshippers*, a *Prophane mixture*, at least, not *so holy as themselves*. A spirit far different from that truly *Pious, enlightened, heavenly*, yet *Humble* spirit of *David*, though a man after Gods own heart, and had the word of God not only dwelling plentifully in him, ( the <sup>k</sup> *Apostles* phrase is ) but flowing abundantly from him ( as <sup>l</sup> *Christ* promised his Saints. ) Able, not only <sup>m</sup> to admonish himself, but <sup>n</sup> to instruct, direct, and edifie others also; not to sing only, but himself to make and compose *Hymnes* of Prayer and praise, for the use of the Church, being the <sup>o</sup> *sweet Psalmist*, or *songster of Israel*. Yet it was the <sup>p</sup> joy of his heart, when he was at home, to reparaire to the Temple, to the publick assemblies there held, <sup>q</sup> to go to the house of God, with the voice of joy and praise among those who kept holy day; and nothing made his Banishment and exile more bitter, than that he was deprived of the opportunity of those publick devotions, and kept from joyning with the Church in those holy duties and services there performed. Those *Psalmes* penned by him, during those restraints, shew how bitterly he bewailes this his great unhappynesse; and instantly sueth to God for his freedome and liberty to returne to those *Assemblies*. It is the *Pride* of man, that fills him with a delight in, and applause of his own conceptions, and will not suffer him to admit, that another may be more intelligent, judicious, and holier than he; and having now entertained notions ( though never so strange, or paradoxall, and of never so light moments, yet ) they shall be maintained: Hence, arise those eager contentions and oppositions, though this knowladg, which they so much pretend to, and are <sup>r</sup> puffed up with, is no true, genuine sound knowledge, not properly, but <sup>s</sup> falsely so called. It is *Pride*, that when we have espoused an opinion, or party, will not suffer us to forsake what we have once chosen; nor confesse our selves to have erred in the least, ( which yet is to be <sup>t</sup> but men ) least, we should lose any thing of that inconsiderable
- <sup>b</sup> Isa. 65. 5.  
<sup>i</sup> 1 Sam. 13.  
<sup>14</sup>  
<sup>k</sup> Col. 3. 16.  
<sup>l</sup> Joh. 7. 38.  
<sup>m</sup> Psal. 16. 7.  
<sup>n</sup> Psal. 32. 8.  
<sup>o</sup> & 34. 11. &  
<sup>p</sup> 5. 13.  
<sup>q</sup> 2 Sam. 23. 1.  
<sup>r</sup> Psal. 122. 1.  
<sup>s</sup> Psal. 42. 4.  
<sup>t</sup> Psal. 27. 4.  
<sup>u</sup> Psal. 42. & 63.  
<sup>v</sup> & 84.  
<sup>w</sup> 1 Cor 8. 1, 2.  
<sup>x</sup> 1 Tim. 6. 20.  
<sup>y</sup> γνῶσις  
<sup>z</sup> ἁδωδνμωσ.  
<sup>a</sup> Humannm  
<sup>b</sup> est, errare.

inconsiderable credit, or vaine reputation, which we have or presume we have in the world. It was the *Pride* of the *Pharisee*, that made him oppose *Christ*, and contend so violently against the *Doctrine* of the *Gospel*; it was this made the *Rulers* afraid to confesse him, because \* they loved the praise of men, more than the praise of God. So infallible, and unquestionable a truth is that of *Solomon*, y only by pride cometh contention; but with the well advised (and he I am sure, is an humble man) there is wisdom: and there will then follow *Charity*, and *Peace*. The best way to *Peace* (if the *Apostle* may judge) is by *Humility*: Thinke that others know as much, see as far, be as holy, zealous, faithful, yea more than we, \* Let nothing be done through strife or vaine glory, but in lowliness of mind let each esteem other better than themselves. In a word, Let the same mind be in us, that was in *Christ Jesus*. What was that? why, he was meek and lowly in heart. \* He came Humbly, and he came to teach us *Humility*. These are the two virtues especially, that *Christ* hath commanded us; and commended to us. \* *Humility*, in his life, \* *Love*, and *Charity* in his death. These are the *Cognizances* of *Christ*, these are the *markes* and *Badges*, whereby we are known to be his, and they go together, they cannot be divided; practise the one, the other will certainly follow: walke in *Humility*, and ye shall also walke in *Charity* and *Peace*.

\* Joh. 21. 43.

\* Prov. 13. 10.

\* Phi. 2. 3. 5.

\* Zech. 9. 9.

Math. 21. 5.

Humilis venit

Humilitatem

docere venit,

Math. 11. 29.

\* Dicite a me,

inquit, quid discimus a te?

nescio quid

magnum a mag-

no artifice,

nunquid ut eadem faciamus? Qui potest, quia solum Deum facit? Hoc discite a me, quod factum sum pro te. Quid prodest si miracula facis & Humilis non sis? August. in Joan. 25.

5. If we remember that we are a *Body*, all one body, and still account our selves, but part of a community, We are not to live every one by our selves, or to our selves; nor to lie like *Abysmus* his scattered limbs; this would speake us dead, not living *Christians*. But we are to live, as men brought together under one *Head*, in one *Body*.

S. 17.

The

\* I Cor. 12. The Church is a <sup>1</sup> Body, a <sup>2</sup> City, an <sup>3</sup> Army, a <sup>4</sup> Corpo-  
 ration, or, *Body politicke*; a <sup>5</sup> Temple; all which speake an  
 Union, or joyning in one, a being <sup>1</sup> compact together:  
 wherein the great end of every member is to preserve the  
 whole: and every part is necessary, not for it selfe, but  
 for the common interest of the Body. When each par-  
 ticular member lookes onely upon it selfe, and men sa-  
 crifice to their own *Ambition*, *Credit*, *profit*, *Pleasure*,  
 &c. they neglect the *Common profit*, *security*, *peace*, and  
*advantage of the community*. Hence it is, that *Divisi-*  
*ons* arise in the body, *Contentions* between the severall  
 members, even to the overthrowing of the Body, and  
 the Ruine of the City of God. O let us remember, we  
 are not borne for our selves alone; we have not our  
 place and station in the Church only for our own sake,  
 but for a publick profit: the *Hand*, the *Eye*, the *Belly*,  
 are not made for themselves, but for the service of the Bo-  
 dy. The *Ministers*, *Prophets*, *Evangelists*, *Pastors*, *Teach-*  
*ers*, are placed there, and called to these employments,  
 in the Church, not to serve themselves, but to serve the  
 flock; to <sup>1</sup> Edifie and build up the Body of Christ, to  
 Edifie, and instruct themselves and others in the most ho-  
 ly Faith. O how happy were it for the Church, if we  
 would not any longer <sup>2</sup> seek our own things, but the  
 things of Christ; if we did not so much <sup>3</sup> seeke our own  
 profit, but the profit of others, that they may be saved?  
 What an happy progresse would this be to our peace, if  
 we did cordially mind the interest of the Church, the ge-  
 nerall profit of the whole community? would we but remem-  
 ber this one thing, the Union of all the members of Christ  
 in one body; then as we should readily conclude, the pub-  
 lick peace and tranquillity of the whole is far to be prefer-  
 ed before the private content, and satisfaction of a part, so  
 it would be easie to convince our souls of the necessity of  
 our practice of these four duties, the due and consciona-  
 ble performance whereof would exceedingly conduce to our  
 peace.

I. That

1. That we still be carefull to maintaine *Order*, a just and due *distinction*, and *Imparity* in respect of place and office, as a thing *Sacred*, and at no hand to be violated; it being a thing *essentiall* to a well constituted *Body*. There wust be *Governours*, and *Governed*: some to *command*, and some to *Obey*; some to *Guide*, *Teach* and *Instruct*, some to be *Taught*, to be *lead*, and to *follow*. This puts a beauty and luster upon the Church; makes her *Beautiful as Tirzah*, *comely as Hierusalem*, and makes her hand strong against her adversaries, as a well *Marched Army*. Destroy *Order*, and ye bring the most potent Kingdom to a wilderness, and lay the most flourishing Church in the dust. *Parety*, breeds nothing but *contention*, *ubi par omnium potestas*, *impar ingenium*; and the end of *Anarchy* is *confusion*. It is *Order*, which supports a Familie, preserves a City, strengthens a Kingdom, upholds a Church, and secures her peace. Excellently, and Rhetorically doth *Nazianzen* set forth the necessity of *Order* as to the beauty, and peace of the Church; which is too often *impaired*, through the dullnesse, laziness, and carelesnesse of some, and the overmuch heat and fervour of others. Here we find the benefit of *Order*, when there are some to *quicken the dullnesse* of the one; and to *allay the heat*, and set bounds to the fervour of the other. Look into the world, behold the way of nature, observe the dictates of Reason; looke up to the Heavens, and down again to the earth; there is *Order* in all; *Order* among the *intellectuall*, among the *sensitive* creatures: *Order* among the *Angels*; in the *Stars*, as to their motion, magnitude, *splendor*, and *mutuall aspects* one to another; *one Glory of the Sun*, another of the *Moon*, another of the *Stars*.— He that made all things of nothing, made them in *Order*, and placed them in *Order* being made. Where *Order* is maintained, the *universe* stands fast in its strength, is preserved in its beauty: This being destroyed, there follow *Thunders and stormes in the aire*, *Earthquakes in the land*, *Inundations of the Sea*; *Seditions in Cities* and *houses*, *sick-*

Cant. 6. 4.

Greg. Naz.  
Orat. 28.  
εὐλαβίας ἐν  
διαλέξει.

ἡ τάξις συνέ-  
χει καὶ τὰ ἐν-  
φανία, καὶ τὰ  
ἐκφανία, καὶ ἡ  
ἐν νομοῖς, τὰ  
ἐν ἐν ἀνθρώ-  
ποις.—

1 Cor. 15. 41.  
τὸ πᾶν μὴ  
ἐκκατάσταται,  
κόσμος τὸ πᾶν,  
καὶ ἡλικὸς ἀνι-  
στάν.

Ἀποκλ. 18. —  
ἐν μέν ἀπὸ τῆς  
συνταξίης —

nesses in the bodies, sinnes in the soules of men. All which are not names of Order and Peace, but of Trouble and Confusion. Again, Order is the security of all, that existeth; therefore hath God so appointed in his Church; that some should be Pastors; some Sheep; some command; others obey: one as the Head; some as Eyes, Hands, Feet, &c. All are of the same Body; yet all have not the same Place, or Office: The Eye seeth not, but directeth; the Feet see not; the Tongue heares not; nor doth the Eare speake: but all in their own place and Order. So in the Church, we are one body, all joyned to the Lord by the same spirit; yet is there difference in our places: Governours distinguished from Subjects; and the guides also among themselves, for as much as the spirit of the Prophets are subject to the Prophets. Contend not, saith he when Saint Paul tells you God hath set in his Church, first Apostles secondarily Prophets, then Teachers &c. those distinct Orders, and offices. All must not be Tongue, nor all Prophets (as he there goes on exactly agreeable to the Apostles Doctrine) keep up Order, sacred and inviolate in the Church, and we preserve our Peace.

ἡ αὐτοῖς ἀγνοοῦν  
τὸ διαφεροῦν  
1 Cor. 14. 32.

1 Cor. 12.  
12.—31.

### S. 19.

2. Being placed in this Order, let us be especially carefull of the duties and works of our own place. To what purpose is Order, if we will observe none? To what purpose distinct places and offices, if we strictly keep not to the works of those places where we are set? Never expect peace, while we do ἀδύναμι-  
xomiv, y act as an over-busie Bishop in anothers Diocese; and Pa-  
ly-pragmatically busie our selves in other mens matters, offices, and places. They are noted as disorderly walkers<sup>2</sup>, who are idle, carelesse, do nothing of their own works; but are over-workers, too too busie in things which do not concern them, and in works to which they are not called: and it will be strange if they be not found evil-workers also. The Apostles<sup>3</sup> puts them together as very near of kin. These are the constant Seedsmen of Rebellion and Sedition in the State; of Schisme and Contention in the Church. This therefore is the strict charge of the Gospel, that every one abide in his own place: and in doing the works of that place

1 Pet. 4. 15.  
ἀνέκλιτος ἀει-  
παύνης, μη-  
δὲ ἐργαζόμε-  
νοι ἀλλὰ ἀει-  
εργαζόμενοι,  
2 Thel. 3. 11.  
ἢ κακοποι-  
ῶς, ἢ ἀλλοτρι-  
οῦντας τοὺς  
1 Pet. 4. 15.  
1 Cor. 7. 20,  
24.

place, *work out his own salvation* : He must bear his own *burden* ; it will be then his wisdom to employ himself in doing and proving his own works. This is the way to quietnesse and peace, in the *Apostles* account, who gives this Order in the Church. That all men *study to be quiet, and to do their own businesse*.

c Phil. 2. 12.  
d Gal. 6. 4. 5.

e 1 Thes. 4. 11

§. 20.

3. We must conscientiously obey our *Superiours* in all things, where we should not sinne against God. This follows upon the former. If *ORDER* be of God, (as no doubt it is, he hath commanded some to *Rule*, some to *obey*) then whilest we are under command, a necessity of obedience is laid upon us by the same God. It is not our work, to examine whether our *Governours* discharge the duty of their places ; but to see that we do our own. We are not called to examine what power they have in every thing to command ; nor doth it concern us to enquire, whether all these impositions, and strict injunctions of such *Circumstances*, *Rites* or *Formes* be justly laid upon us by them ; they shall bear their own burden ; and if they have not well used their Authority, they alone shall be accountable. But all that we have to do, is to consider how farre we may obey : howsoever they may mistake in imposing, yet we are to look how farre we may comply with the things, when they are imposed. When the Gospel hath laid such an indispenfible obligation upon us to obey our lawfull *Superiours* in all lawfull things ; if we would preserve our peace, let us look upon a *due obedience*, as a thing so sacred, that no lower matter than sin against the most high God may excuse us from it.

§. 21.

4. Though we may differ in some opinions and private sentiments, yet still see, that *peace be sacred* ; and that with difference of opinions we maintain *Love* and *Charity*. Particular judgments, and the interest of an opinion, especially in matters of *circumstance*, are but *private things* ; and concern but particular persons. But *peace* and *love* is the interest of the *body* ; it concerns the *publick profit*, and the *good*, yea, the very *being* of the *Church* : for it is not a *Church*, unless *united* and *embodied*. It is not possible that we should all see with the same eyes ; or, that every thing should have the same relish, and savour to every palate ; that all men should be of the same judgement ; *All are not perfect* :



† Jer. 32. 39.

Acts 4. 32.

Phil. 2. 2.

† Rom. 14. 3.

10.

fect : yet it is not onely possible but a duty, that we should all be of one heart †, and walk in one way, and bear the same affections of love one to another. Some are weak, others strong; but let not the strong despise † the weak, nor the weak judge the strong : so shall both together maintain a peaceable Communion. There may be variety of Ceremonies, and about these, variety of opinions; yet when love is continued, that variety commendeth the unity of faith. Faith is the bond, that binds Christians in one body, and this must be the same, can be but one : but variety of opinions (if without pertinacy, and in lower matters) may well stand with unity : But nothing is so contrary to the Church as schisme and division. There were in the ancient Churches as great differences in such matters, as about Easter, Fasting, &c. and yet they maintained love among themselves : Irenæus sharply reproving Victor for breaking peace, by excommunicating the Eastern Churches, (over which he had no power) for the only difference in a circumstance of a day. It was the Character of the Christians in those dayes, that <sup>b</sup> They loved one another, before they knew one another. Though they knew not one another by face, though they varied in their several Rites, yet they loved one another as Christians. What Basil the Great saith of <sup>i</sup> Faith, the same saith Chrysostome <sup>k</sup> of Love and Peace, that they are the Badges of Christians, the Characters of Christianity. For the truth is, if in these low things we cannot bear one with another; if we cannot love our Brethren, because in all things they will not, or cannot be of our mind; if we shall continue to hate and revaile one another, and give way to such animosities and contentions, for the businesse of a Ceremony, for matters only of Order and Circumstance; howsoever we may bear on our selves, and profession the Name of Christ, yet really shall we be (as Nazianzen upon another account saith of <sup>l</sup> Valens the Arrian) A reproach to Christians. I heartily pray, that the Lord would at length give us better, more humble, and charitable spirits, that howsoever we do, and may differ in some notions, and in our judgements about some practices, which are

<sup>a</sup> Christiani  
amant, pene  
antequam vo-  
cunt. Tertul-  
licubi.

<sup>i</sup> Οὐ σεβόμε-  
νος ἀλλὰ τι-  
σεῖ ὁ χριστι-  
ανισμὸς καὶ ἐκ-  
κελεύεται.  
Basil. apud.

Greg. Nazian.

in Epiph.

<sup>k</sup> Ἄγαπὴ καὶ  
ἐπιγνῶσις καὶ ἐκ-  
κλήσις τοῦ  
χριστιανισμοῦ.  
Chrysost. in

Heb. Hom. 31.

<sup>l</sup> Nazianz.

Orat. in presen.

150. Episc.

—ὁ χριστὸς φέ-

ρον. ὁμοῖα, ἰσοδύναμοι ἵπ, καὶ χριστιανὸς ὁμοῖα.

confessed

confessed to be neither of the *Foundation of Religion*, nor the *essentials of Worship*; we may yet keep close to that genuine

▪ Eph. 4. 2, 3.

▪ Apostolical Canon : *To forbear one another in love, and so, to keep the unity of the Spirit in the bond of Peace.*  
 To conclude, Let us carefully observe *these Rules*, and conscientiously practice all *these duties*, (and really, *Duties* they all are, to which we are obliged) then the matter of *Forms, Rites, Ceremonies* will not trouble us; all rents will be made up, divisions prevented, contention banished from our Churches, and confusion from our Assemblies : Then shall we live as *Brethren*, as *Christians*; and it shall be beyond the powers of Hell to interrupt, much more to overturn our *Peace* : Then shall we again  
 ▪ *Go together to the House of God, with the voice of joy and praise, and not scruple the Form of the Service, or, Order of Worship.* We have not all attained to the same perfections, the same measure of knowledge, grace, or strength ; But,  
 ▪ *Let as many as be perfect be thus minded; even, go onward still, that we may perfectly know Christ, and the power of his Resurrection, and the fellowship of his sufferings, &c.* and despising all disputes about these unnecessary things, strive with all earnestness to lay hold on the reward prepared, that *Celeste Brabauw*,  
 ▪ *The prize of the high calling of God in Christ Jesus.* In the mean time, live as *Brethren*, in the same Communion, and  
 ▪ *Whereunto we have already attained, let us all walk by the same rule, let US MIND THE SAME THINGS.* And  
 ▪ *To as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God.*

S. 22.

▪ Psal. 42. 4.

▪ Phil. 3. 15.

▪ Phil. 3. 10.

▪ Ibid. vers. 14.

▪ Ibid. vers. 16.

▪ Gal. 6. 16.

Now, *The Lord of peace himself, gives us peace always by all means* : even for his sake, who is the  
 ▪ *Prince of peace*, and  
 ▪ *hath made peace for us with the Father by the Blood of his Cross, Jesus Christ the righteous.*

▪ 2 Thef. 3. 16.

▪ Isai. 9. 6.

▪ Colof. 1. 20.

And, *Thou, O God of peace, who broughtest again from the dead the Lord Jesus, that Great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make us, every one perfect in every good work to do thy will, working in us that which is well pleasing in thy sight, through Jesus Christ, to whom be glory for ever and ever. Amen.*

▪ Heb. 13. 20, 21.

Δι' οὐρανὸν ἐκτεταταί· καὶ ἐκτετατὴν τὴν γῆν ἀπὸ τοῦ οὐρανοῦ, τὴν  
ἐκτεταταί ἀπὸ τῆς γῆς, τὴν ἀνελθούσαν ἀπὸ γαστροῦ, τὴν εἰσὶν ἀπὸ πόλεως,  
τὴν διασπείδων ἀπὸ τῆς οἰκίας, καὶ κοινὴν ἀπὸ πάντων τὸ ἀρχαῖον. Vid. Lil.  
Gyrard. in Pythagor. Symbol. in conclusione.

In Part 3. Chap. 2. §. 21.

After these words—*After Supper, in the dusk of the evening, or within night*— adde this in a Parenthesis— (and really, if the practice of *Christ* in the first Institution oblige us to his *Gesture*; the argument seems much more strong to oblige us to the *time*, which *St Paul* (who speaks not a word of the *Gesture*) doth again expressly take notice of, when he is instructing the *Corinthians* in the right use of that *Sacred Ordinance*; wherein yet we vary, nor doth any, that I know, condemn us for so doing.)

*F I N I S.*

*The hast of the Press hath caused some Errata. Mistakes and mispointings will soon be discovered, and I hope excused.*

**P**Ag. 213. r. who is. 15. l. 3. omen. 79. l. 14. none. 166. l. 28. prudence. 250. mar. at the letter ° for Gen. r. Jonah. 255. §. 19. for *Fasts* r. *Feasts*. 262. l. 8. for *things* r. *times*. 271. l. 23. for *by* r. *but*. 275. l. ult. for *nothing else* r. *nothing less*. 278. l. 1. for *indifferent* r. *different*. 279. for *Cropus* r. *Corpus*. 293. for *sing* r. *Sign*. 298. for *work* r. *word*.

*The Greek will be glad of a criticall Reader sometimes to revise a letter, and the Hebrew hopes for the same.*